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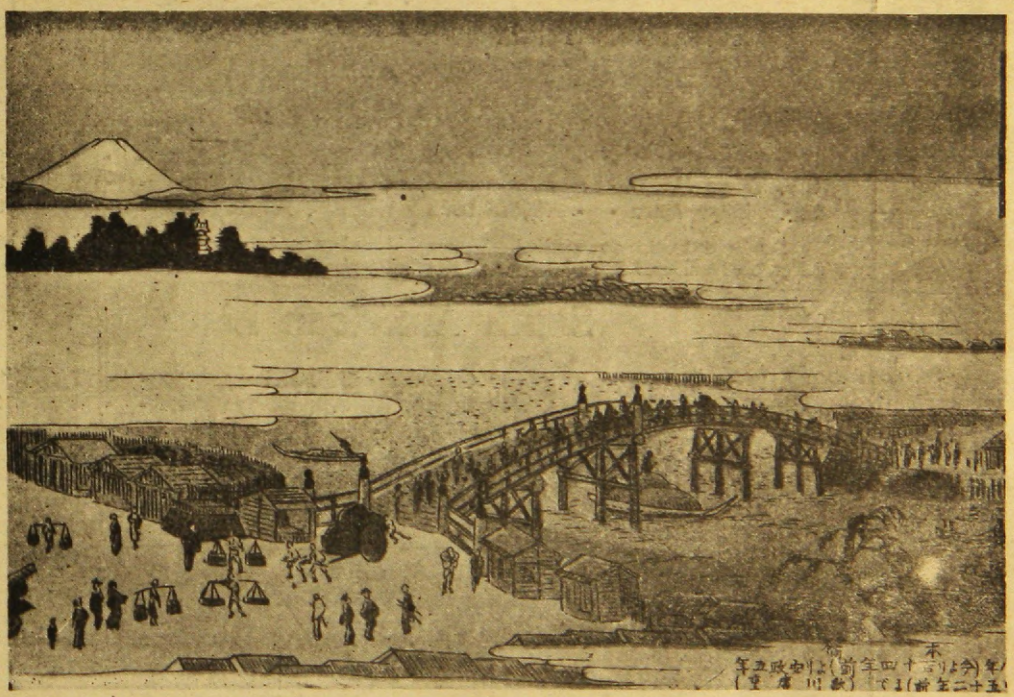

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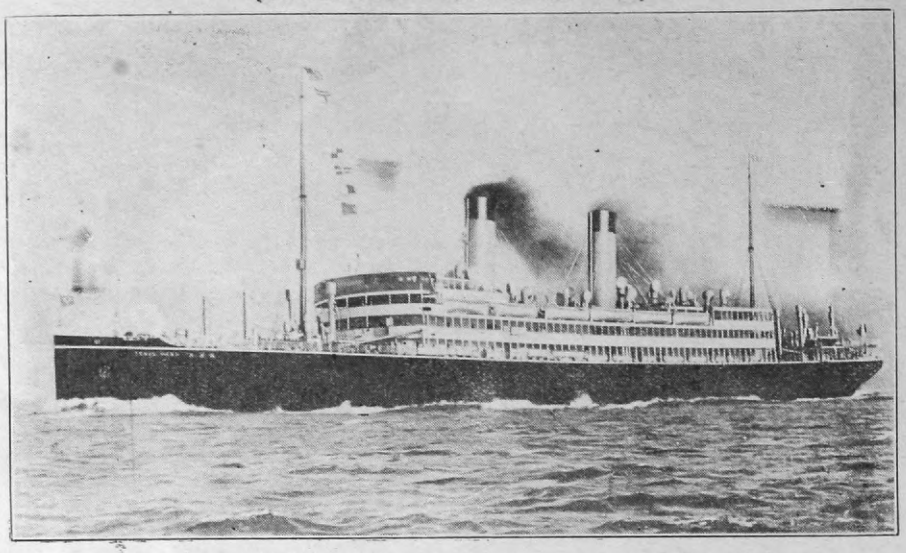

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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near Arashiyama, Kyoto

A snow scene in Kyoto

The River Miyagino, Hakone mountains

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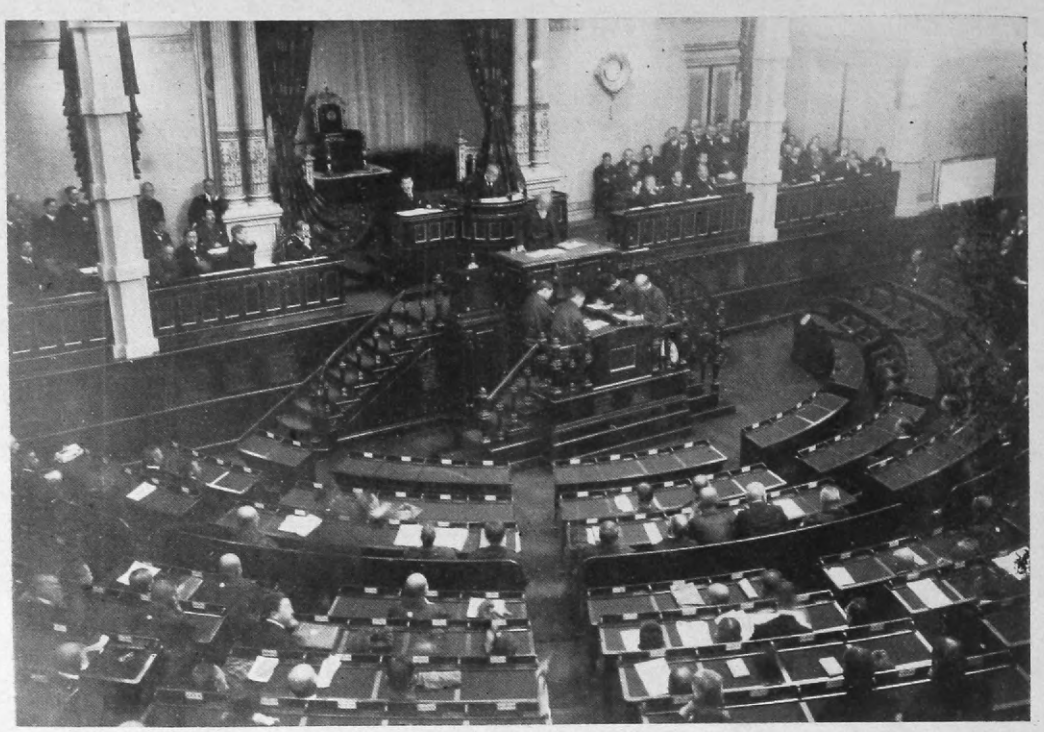

Opening of the Diet: Scene ine the House of Peers

Return of H. E. Kawakami, Japanese Minister to Warsaw

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THE JAPAN MAGAZINE
VOLUME THIRTEEN MARCH, 1923 NUMBER SIX

CHRISTIANITY IN EUROPE AND AMERICA AS VIEWED BY A JAPANESE

By PROFESSOR UYEDA

ONE of the most conspicuous social phenomena at present in Japan is Japanese Christian activities. I do not mean by this propagandizing by Japanese Christian churches nor such work as that of the Salvation Army or the Y.M.C.A., but purely Japanese activities by new men awakened in a Christian sense. One of these men, a graduate of the Law College of an Imperial University, has given up his official life for the independent propagandizing of Christianity. Another has retired from his hopeful commercial life and has started on a journey of Christian study. Still another entered into the society of the poor to personally relieve them. These actions have no connection whatever with European and American Christian movements, and are simply a new product of Japan. This is thought to be enhancing the position of Christianity in Japan and to be a step forward in "Japanizing" Christianity. It is great progress as compared with bygone days, when Christianity was regarded with disdain. There is a variety of opinion of Christianity in Japan. Some people think of it as most sacred and as the greatest source of European and American prosperity, while others consider it quite superficial as a religion and simply as practical ethics, the relic of an old age in thought. This difference of view is but natural, seeing that its history in Japan is still very short.

We must, however, better understand Christianity in Europe and America at the present moment, when social re-construction is eagerly advocated, our intercourse with Europe and America is growing much in intimacy, and a new religion is demanded. This is felt to be more necessary, when we see such true Christian activities in Japanese society. The writer believes in a kind of Christianity. For many years I held doubts of Christianity in Japan, Europe and America, and felt it absolutely necessary to view its true condition abroad in order to get a true idea of it. I am happy to have had that chance and to have been greatly enlightened. Is Christianity still as prosperous as in the old days in Europe and America as is supposed by a section of the Japanese people? What are the activities of Christianity there in connection with social re-construction? How is Christianity being re-constructed at present, when society has so much progressed spiritually and in natural science? How have the view and attitude of Europeans and Americans changed about Christianity since the late war? These are

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very important questions for present day society in Japan.

I am speaking about the Christianity, that is working actively in European and American society at present. It is needless to say that a religion of a country is a product of its society and natural character, according to which it ought to be different according to country. Even n Christianity, there is much difference according to country. The existing Christianity in Europe and America is as different from that of old Rome or the middle ages as that in Rome and in the Middle Ages was different from that of the first Apostles and as that of the first apostles was different from that of Christ. It is, therefore, quite superficial to observe that the Christianity now alive on the Surface of European and American society is the whole of it or represents its genuine character. It is also quite erroneous to take the Christianity now existing in Japan as the only standard for the judgment of Christianity. I am not, however, dealing now with the true character of Christianity, but am stating its present status in Europe and America and its relation to the present age.

Religion being different according to country as I have stated, it is necessary to study Christianity according to country.

America is most closely connected with Japan from a Christian point of view. Japan at first introduced the present Christianity from America, from whom she learned it and which she propagated in the interior. Foreign Christian missionaries in Japan are Americans for the most part, and Japanese Christian leaders have studied mostly under Americans directly or indirectly. Even to-day, Christian activities in Japan are principally by Americans. Roman Catholicism was first introduced in this country 270 years ago, but its believers were confined to a very small section of the people and its influence was too small to be worthy of treatment now. The Christianity of to-day in Japan may, therefore, be called that of America and it is naturally, much of an American colour. This makes it necessary for us, in order to understand Christianity, especially that in Japan, to first consider and understand well Christianity in America and American society and national character which is its background.

It is a great mistake to conclude from the present material and economic prosperity of America, her great social and political influence on the world's stage and her earnest advocacy of humanity and justice that she is already in a very elevated state of civilization. This mistaken idea is held by those who cannot visualize true history, national character and social condition of America. American history is very short, it being only 300 years since European began to settle there, only 140 years since her independence was established and only 60 years since she came to be nationally stabilized by the consolidation of the north and south. There is, therefore, still a provincial sentiment visible among the Americans. They value money as the best means of success. They consider all things at the conversion value of money. Individually and nationally, they are now in the age of industrial development and enrichment. Their most important questions, therefore, concern agriculture, industry and commerce, traffic and municipal problems, politics and economics, and not yet arts and religion. To them, all must be practical. Their science is mostly practical. They are not practical

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in the best sense. Their advocacy of humanity and justice cannot be said to have been obtained after much training. They often act contradictorily to justice. They cannot be considered so high in spiritual civilization, while they are most progressive in material civilization. No doubt it is because of their material and economic power that they are so powerful in the world. It is erroneous to suppose that all Americans of to-day are descendants of the Puritans and are therefore very strict in morality. The Puritans who settled in America were comparatively few in number, and there was a large number of ordinary immigrants or those not succeeding at home and coming over to be new land, dreaming of wealth. These settlers struggled hard for success and for the stability and freedom of life in the land, which made the Puritans unable to maintain their high religious character.

In this way, the circumstances of American settlement and national construction did not allow the people to advance very far religiously. One striking phenomenon was, however, that religious sentiment, which was the greatest motive for settlement there of a section of the people, and a necessity to enlighten the land, made the people exert themselves in the propagation of religion and its practice. Harvard University and many other theological schools sent a large number propagandists throughout the country, and the later development of propagation associations expanded the propagation work abroad. Christianity, which is possessed of the rich spirits of practicality and propagation, was enhanced by the circumstances of American national construction and her wealth and practical national character, producing such extensive charitable, social improvement and propagation works. In consequence, American Christianity parted from its essential character and merely followed the object of deeds, which is a consequence of that character, and changed into a kind of practical ethics. Herein are its superior points as well as its defects.

The practise of America's Christianity in her social circumstances has been helped forward by her national character. The optimistic and practical nature of Americans has made them find satisfaction only in earthly activities and enjoyment and not in heavenly ones, which their neither long for nor understand well. They do not try to see Christianity in its essential character nor do they recognize its metaphysical value.

Another powerful reason for the greater development and progress of America in the direction of practicality was the general trend of civilization in Europe. American settlement and national construction were effected from the seventeenth century of the rise of natural science in Europe, the eighteenth century of enlightenment and the ninteenth century of scientific invention to the present century of the omnipotence of material. The world, separating from religion by the revival of literature, became aloof from it more and more with the passing of centuries, when it progressed only in the direction of material civilization with the advancement of natural science. This trend has been naturally more marked in America, which is comparatively new in national foundation. From this, it may clearly be understood that American Christianity is not Christianity with its essential character and true belief, but is that of deeds and work.

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American Christianity as a kind of practical ethics, is a means of social improvement and a social and national organ. It is no wonder, therefore, that in American churches, the essential character of religion is not preached, but political and diplomatic subjects, and nationalism are dealt with instead of universal brotherhood. In the principal American universities and societies of theology, the writer was unable to find any new subject of study, only that of popularization and propagandism, which seem to be their only duty. Even in the present period of re-construction, few there are trying to reconstruct the theological system or are thinking of the harmony of theology and natural science. In a word, originality is lacking what they got from Europe in ancient times only being adhered to. Even at present, after Cant, they do not yet understand what is criticism, and they are forming philosophy of a doubtful nature. Actually, they may be said to be quite ignorant of the tendencies of the present age. It is no wonder that very seldom are intellectual men and young men even a little awakened, who are faithful to their churches.

Essentially, from the special features of American Christianity, are its practicality and businesslike spirit, there is something to be learned by us.

Now turning to the present condition of Christianity in Europe, if I may criticise that in England, the religious ancestor of America, it is in a state similar to that in America. Of course, England is old in history and is very high in culture, but her national character is not practical and contemplative. She has something to be proud of in the world in the practical direction of politics, diplomacy, commerce and industry, but she cannot come first in the world in fine art, philosophy and religion. Her physical science is most flourishing, but her metaphysics is not so well off. Such metaphysics as exist on the European Continent cannot be hoped for there.

England is practical in learning, and cannot be separated from so-called experience even in science and philosophy. In religion, natural religion, which is her only original product, cannot be spoken of except as very far from so-called Christianity or the essential character of religion, for it is but a world's view of natural science growing out of the thoughts of enlightenment held.

All English religious men of prominence have been practical men, and not of such a type as to organize a theological system and to reform or lead their generations. Even in the Religious Reformation, her people did not provide theology for themselves and introduced only it from Continental Europe. Their systematic, practical and good character do not produce bold criticism or revolutionary ideas. They are obedient to old authorities. They are not socially allowed to speak against churches or the Scriptures, and their religion is, therefore, as old as ever. They preach in the churches only a repetition of phrases or passages from the old scriptures, and they study in colleges old theology and old writings. Even in such a progressive university as Cambridge, we cannot find a departure from this. They are utterly indifferent to new thought and science. We cannot any longer see among them such experiments as natural religion as in by-gone days. We can, therefore, conclude that in thought, English Christianity has nothing new.

From this, it is easy to judge how her

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religion has lost influence in the present generation and especially since the end of the late war. Sundays, which were observed with so much reverence before the war, are now quite free, the people being eager on that day for their outdoor sports and indoor amusements. We can often observe in theatres and other places a tone of disdain for religion. In the practical direction, however, important work is done by the Y.M.C.A. and the Salvation Army, which we cannot overlook.

In Germany, we can observe something very different from England and America. The German national character is rather contemplative and critical, and many bold criticisms and revolutionary ideas are produced in that country. German philosophy is wonderful. Her religion is also very free and does not adhere to old forms. It has produced the German mystic school trying to understand religion principally by the vital experience of individuals. Martin Luther, the leader of the Religious Reformation, may be said to have belonged at first to this school.

Naturally, there many theological systems produced there in Christianity, which cannot be imitated in England and America. German theology has been unable to recover its old power since Christian belief was greatly shaken by the heavy blow dealt it by Cant's critical phisosophy, but there has been a reactionary gain of power by the old and the opening of a new direction in the historical and critical study of the scriptures (not critical in the Cant stole). Some people try to harmonize it with natural science, but their success is doubtful. It is easy to suppose what was the condition of religion in Germany before the late war, seeing that the disastrous war was largely due to the productions of such a philosopher as Nietssche. Great doubt is held among the German people as to old thoughts and religion, since the study of Oriental thought and of divine wisdom is greatly prevalent. The influence of churches in Germany has now entirely fallen, and there are not a few which have had the ill fortune to be closed.

In brief, European and American religion remains little reformed in thought and seems to be quite indifferent to the progress of the age, although it continues active in a practical direction. It has greatly lost its influence for the present age.

There are at least two reasons for the present decline of Christianity in Europe and America. One of them is that religion is apart from the spirit of the times. The Renaissance separated the world from religion and tended to create an age of literature and science, until the existing material civilization and strong materialistic life were produced and religion came to be less in vogue. The second reason is that Christianity has not exerted itself by reflection and refinement to keep abreast with the demands of the age. Religion evidently separated from philosophy by the advocation of double truth by Occam, and it was very strictly criticised by Cant. Despite this Christianity did not reflect and did not attempt its re-construction, or rather it attempted it in vain. It has been little interested in the later development of science, and has put itself more and more behind the spirit of the age. This is a striking difference from the original Christianity which in contact with Greek and Roman thought refined itself and completed its organization, by which it dominated the world's history. It is but natural that the pre-

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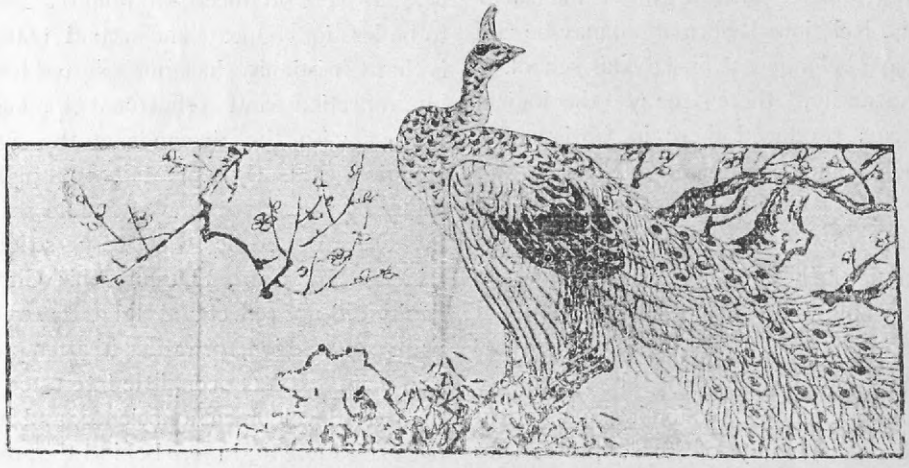
sent generation, which has been greatly awakened intellectually by the progress of science, is not satisfied with the old, non-critical religion. We cannot suppose that the present generation will ever rely upon such old forms of religion, even though it should again turn to it.

The present it an age of social re-construction, which must be studied by all in reflection, in a new attitude and with a new significance. Those not joining the movement will be forever left behind Indeed, this a very critical time for Christianity, which must reflect, refine, re-construct and regenerate itself in the struggle to preserve its life in the living history of the present.

Christianity in Japan has been fostered by a very long history, it deals with a society and nation greatly different from those of Europe and America and faces other religions entirely different in origin and history, which requires that it give much more reflection and consideration than in other countries both as regards publicity and activity.



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THE OUTLOOK FOR 1923

Translated by Dr. S. Washio

From Articles in the *Jiji* for the *Japan Advertiser*

Deepening Depression

By Toyoji Wada,
President of the Fuji Cotton Spinning Company

"The Government's policy to control prices by the adoption of the 'nineteen means,' assisted by public propaganda for economy, has achieved some welcome results for the welfare of the country. But the general tendency of the financial world to live from hand to mouth by temporary expedients has not yet been dispelled. Nevertheless, a soberer spirit prevails in the minds of the people, and I wait to see the time when more radical steps will be taken and the foundation for future improvement reached.

"The depression has already been in existence for three years. The downward tendency of prices is still halting midway. If the propaganda for economy is carried to the limit that was naturally to be expected, prices will go further down. Demand will slacken and over-production will become apparent. Earnings of banks and companies will decrease. If readjustment is conscientiously enforced, together with the reduction of military expenses, there will be, beginning from April, the start of the new fiscal year, a great increase in the numbers of unemployed. I believe, therefore, that the next half year will sound the bottom of depression.

"If, however, both the Government and the public sincerely push the process of readjustment now on foot, brighter prospects may be expected to dawn from the second half year. The point at which the pendulum begins to turn will be, in my opinion, when prices fall to the same ratio of increase as in the United States of America—that is to say, 50 per cent above the pre-war level.

"With the fall of prices, wages will naturally be reduced until both show he same level—50 per cent above pre-war figures. During the period of prosperity when wages were increasing workers were frequently laid off and general efficiency was fast declining. Depression and unemployment have checked this tendency. Workers have become more punctual, diligent and steady. Cheaper and more efficient labor, lower prices and the decrease of home consumption will naturally encourage foreign trade and restore our lost markets. I am absolutely opposed to the attempt to maintain high prices in the home market by the deliberate curtailment of production."

Seiyukai Chiefly to Blame

By Sanji Muto,
President of the Kanegafuchi Cotton Spinning Company

"The present dark financial outlook of this country may be attributed to various reasons, but the policy of the Seiyukai Ministry is one big cause.

"When the Ministry came to power in

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1918, succeeding the Terauchi Ministry, it appeared as a government of the majority party claiming that it would pursue a policy adapted to the needs of the majority of the people.

"The European War turned the foreign trade of this country from one of a long continued excess of imports to a sudden overwhelming excess of exports. At the end of 1918 this excess reached ¥1,460,000,000. Added to this there was other excess of income during the same period amounting to ¥320,000,000. These earnings left the balance of the international accounts in favor of this country at ¥1,780,000,000. This prosperity was naturally accompanied by a great industrial boom at home. During the same period, the contemplated amount of capital investment reached ¥5,000,000,000, of which ¥2,000,000,000 was actually paid up. Bank deposits increased from ¥2,060,000,000 to ¥6,290,000,000. Postal savings accounts also increased from ¥200,000,000 to ¥550,000,000.

"The Seiyakai Ministry was formed in September, and two months later the Armistice was signed. As it became evident that the recovery of Europe would be slow at best, the Ministry embarked on the so-called positive policy, and the financial world entered into another period of frenzied activity. The result of this irresponsible policy and ficticious prosperity was the panic of the spring of 1920. From 1919 the excess of imports has steadily increased, and at the end of 1921 the total of this excess had reached ¥1,190,000,000. This would have been a shock but for the fact that we still had a credit account of ¥1,700,000,000 abroad. The country's specie holdings did not materially decrease. They dropped from ¥2,180,000,000, the highest mark reached, in January, 1921, to ¥2,080,000,000 at the end of 1921.

The Government and the public should have taken a more conservative policy when the Armistice was signed. But they kept up the inflated finance by all sorts of patch work, until the belated efforts we see now put this country to decided disadvantage as against America and England, who were wiser.

The ministry was always saying that the main resources to meet increased expenditure came from increased incomes due to the business expansion of the country under the name of "natural increase." Since the panic of 1920 it has no longer been operating. The budget based on such calculation could only be carried out by increased rate of taxation.

Taxation alone could not support the inflated budget. Since 1910 the surplus accounts have been diminishing. From September, 1918, to June, 1922, during which the Seiyukai Ministry was in power, the Government's loans increased by ¥1,150,000,000. The total borrowing for 1921 was ¥835,000,000. This naturally reacted on the whole financial situation of the country. It raised interest rates to such an extent that industrial companies could not float loans at much less than 10 per cent. Government loans were in most part borne by the Bank of Japan. This prevented the Bank from reducing the amount of paper money and diminished the Bank's resources for industrial loans. We are now face to face with the accumulated evils of this mistaken policy. The future of this country depends first of all on the realization of this situation."

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No Marked Improvement

By N. Ikeda,
Manager of the Mitsui Bank

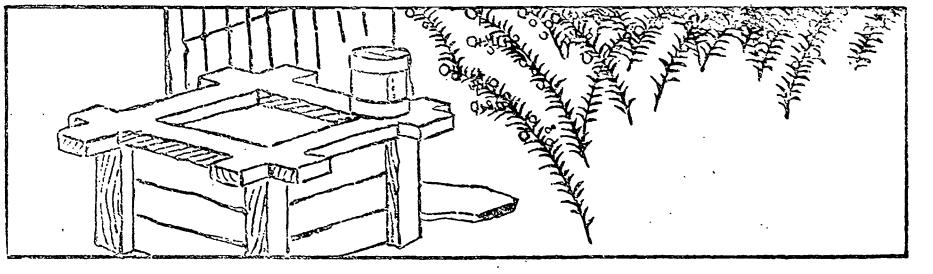
"The money market in the coming year will show a tendency to improve slowly, but no material decline in the interest rate can be expected. Nevertheless there are various reasons to think that the general tendency is toward improvement.

"The liquidated capital of dissolved companies for the last year, including only paid up capital, amounts to about ¥430,000,000. This is an increase over the preceding year. The amount of capital reduction is ¥320,000,000, an increase of ¥100,000,000 over the preceding year. New capital investment for last year was ¥1,675,000,000, a decrease of ¥1,163,000,000 from the preceding year.

"Stocks held throughout the country have decreased by ¥104,000,000, and the import excess shows a decrease of some ¥80,000,000. A further decrease is expected for this year, since the rice crop is good and the demand for lumber is slackening, due to building inactivity, and also that for cotton, due to the curtailed operation of the spinning companies. The activity of the silk export trade has already in a measure restored the balance of foreign trade of this country, making unnecessary the use of specie deposited abroad for the needs of foreign trade.

"The Government's loans for 1923, according to the Finance Minister, will be about ¥160,000,000. This will be a considerable decrease from the figures of the preceding year. On the other hand, industrial loans expiring in 1923 reach the enormous amount of ¥707,507,000. Almost all of this will be renewed, but it will hardly create any considerable new demand on capital.

Despite these faces from the point of view of business men who are in need of money the situation of the new year will not be easy, and interest rates can not be expected to fall. The above facts show only that the demand for fixed capital is declining, but the so-called moving capital is still short and shy. As long as the process of the readjustment of the government finance and the finance of industrial companies is halting midway, capital is bound to be shy. If a sudden unexpected demand on capital arises, the money market instead of showing an easier tendency, may again bound up."



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FISHERY PRODUCTS OF JAPAN

By I. OYA

DIRECTOR OF THE FISHERIES INSTITUTE

IT is hard to give an exact idea of the fishery products of the world, but roughly the amount to about 1,600,000,000 yen in value a year as far as fish and shell fish are concerned. Of the world's fishing countries, Japan, England and the United States are in the first rank. Each produces upwards of 200,000,000 yen worth a year. Those in the second rank are Canada, Russia and Norway, each of which produces upwards of 100,000,000 yen worth a year. The figures are given in the following details :—

	Value, Yen	Year
Japan proper	277,000,000	1919
Eng'and proper	254,000,000	"
United States (including Alaska)	222,000,000	"
Canada	120,000,000	1918
Russia	100,000,000	1911
Norway	104,000,000	1916

The third rank countries are the Netherlands and France, each of which produces upwards of 50,000,000 yen worth a year.

In quantity, the total amount of fish caught in a year in the world is 10,000,000 metric tons, in round figures. Classified according to quantity, the foregoing countries rank as follow :—

First rank countries, each of which produces upwards of 1,000,000 tons a year :

	Yearly Product French Tons	Year
Japan proper	1,540,000	1919
United States (including Alaska)	1,200,000	1918
England proper	1,100,000	1920
Russia	1,130,000	1914

Second rank countries, each of which produces upwards of 500,000 tons :—

	Yearly Product French Tons	Year
Canada	600,000	1918
Norway	530,000	1917

The third rank countries are the Netherlands, New Zealand, and France, each of which produces yearly 200,000—300,000 tons.

The average yearly product of important fishes in the world is 2,000,000 French tons of herring, 1,500,000 French tons of codfish, 500,000 French tons of salmon and trout and 500,000 French tons of sardines. Tunny, halibut and mackerel amount to 320,000 French tons each in a year, maximum.

The above four most important kinds are produced most largely in Japan, England, Norway, Canada, New Zealand and the United States, Japan producing 30 per cent. of herring, 70 per cent, of sardines, 30 per cent. of salmon and trout (including the catch in Russian water) and 25 per cent. of codfish (including the catch in Korea).

The total number of men engaged in fishing mainly or partly in the principal fishery countries are approximately as follows :—

Country	Number of Men.	Year
Japan proper	1,365,400	1919
United States	225,000	1911
France	155,000	1912
Spain	150,000	1915
England proper	96,000	1912
Norway	90,000	1915
Canada	72,000	1917

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It may be seen from the above table that Japan comes first in the number of fishers. When their average income is taken into consideration, however, it is only about 200 yen per capita as against 600—1,500 yen per capita in Europe and America, and is the smallest in the world.

International trade in fish is comparatively little because of their not keeping well and their being consumed chiefly in the producing countries. The world's volume is 1,100,000,000 yen worth for those used for food and 500,000,000 yen for other than food, making the total of 1,600,000,000 yen, which is 50 or 60 per cent. greater than before the late war and which does not include the salt used in curing.

The international trade of the principal countries is as follows :—

First rank countries, the international trade of which is upwards of 100,000,000 yen a year :

Country	Imports ¥1,000 unit yen	Exports ¥1,000 unit yen	Total ¥1,000 unit yen	Year
Norway	9,600	220,600	230,000	1916
England proper	120,000	24,000	144,000	1917
France	79,700	33,700	133,400	1913

Second rank countries, the international trade of which is upwards of 40,000,000 yen a year :—

Country	Imports ¥1,000 unit yen	Exports ¥1,000 unit yen	Total ¥1,000 unit yen	Year
United States...	57,000	41,000	98,000	1916
Germany	56,700	4,600	61,300	1913
Canada	5,000	50,800	55,800	1917
New Zealand ...	—	51,000	51,000	1917
Russia.....	39,500	8,500	48,000	1913
Japan	3,300	42,200	45,500	1918

The above Russian and German figures represent only fishery products for food, and they are much increased when those other than for food are added. For Japan, the amount does not include the transit trade of Kamtchatka salmon and trout amounting yearly to about 15,000,000 yen.

For the excess of exports over imports or that of imports over exports of the principal countries, the figures are as under :—

Countries whose exports exceed the imports :—

Country	For Food ¥1,000 unit yen	Other Than for Food ¥1,000 unit yen	Total ¥1,000 unit yen	Year
Norway	161,000	51,000	212,000	1916
New Zealand ...	46,000	5,000	51,000	1917
Canada	45,700	300	46,000	1917
Japan	27,000	12,000	39,000	1918

Countries, whose imports exceeded the exports :—

Country	For Food ¥1,000 unit yen	Other Than for Food ¥1,000 unit yen	Total ¥1,000 unit yen	Year
England.....	74,000	21,000	95,000	1917
France	18,000	28,000	46,000	1913
Germany	52,000	—	52,000	1913
Russia.....	31,000	—	31,000	1913
United States...	5,000	11,000	16,000	1917

The above excess of imports over exports in England was abnormal only in the late war, and usually, her exports exceeded the imports yearly to the extent of about 60,000,000 yen until 1913. From the above tables, it may be seen that Japan is a second rank country in the international trade in fishery products.

From the above remarks, it may be concluded that Japan has a prominent international position in fishery. There are still not a few unsatisfactory points regarding her fisheries such as the small income of her fishers, the small progress in utilizing and manufacturing fishery products and the very small amount of her exports as compared with her products. These points suggest that there is room still left for development.

Japanese fishery is still principally

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coasting and is on a small scale, and mechanical power is so wanting as to necessitate a comparatively large amount of human labour. The individual income of Japanese fishermen is, therefore, so small as mentioned above, and it will be increased as soon as this point is improved. Japanese fishing villages mostly have not yet complete facilities in communications and there are no complete distributing markets for fishery products, which makes it impossible to dispose of fish advantageously in case of rich catches except for fertilizers. Statistics show that about 40 per cent. of the total catch is used as fertilizers. This percentage will be decreased more and more with the growing completion of arrangements for distribution.

In exportation, no great amount can be hoped for, as fish is eaten by the Japanese as their most important food. Yet the volume will be increased greatly, as it is only 10 per cent. of the total catch that is exported at present and when one-half of what is used as fertilizer at present is exported.

Japanese fishery began to develop greatly after the Meiji Restoration. After the Japan-China War, it grew more systematic and was greatly increased in production with the introduction of foreign methods of fishing. After the Japan-Russia War, greater attention was paid to fishery, and the importance of the fisheries in Russian seas became generally known. The recent European War gave further stimulus, and the industry attained the marked development seen at present.

The following table shows the total amount of fish and shell fish caught in Japan in 1900, 1910 and 1919 :—

Fishing	1900 yen	1910 yen	1919 yen
Coasting ...	56,306,000	78,286,000	246,833,000
Near Sea ...	1,829,000	5,054,000	30,524,000
Total	58,135,000	83,340,000	277,357,000

It may be noted from the above figures that the total amount for 1919 is nearly five times that for 1900. Trawling and whaling developed in the most noteworthy way under Government encouragement in the meantime.

The propagation of fish has made striking progress, and the amount has increased fifteen times in the past twenty years, the principal ones being "nori," carp, eels and oysters, the production of which in 1900, 1910 and 1919 was as follows :—

	1900 yen	1910 yen	1919 yen
Carp	215,000	546,000	2,454,000
Eels	40,000	344,000	1,675,000
Oysters	122,000	185,000	1,253,000
"Nori".....	170,000	1,835,000	3,093,000
Others	197,000	898,000	3,115,000
Total	744,000	3,808,000	11,590,000

Fish canning, and shell button and fish oil making show some progress, and the output of these and other articles for 1919 was about six times that for 1900 as may be noted from the following table :—

Goods :	1900 yen	1910 yen	1919 yen
Dried bonito, Etc.....	5,170,000	7,256,000	23,436,000
Salted fish...	3,074,000	3,809,000	20,925,000
Dried ,,	7,508,000	18,007,000	57,222,000
Miscellaneous fishes and shells mfd.	6,910,000	1,421,000	17,310,000
Marine manure	9,662,000	7,439,000	41,479,000
Fish oil.....	399,000	572,000	4,002,000
Agar-agar ...	1,153,000	1,809,000	3,288,000
Iodine, etc..	—	949,000	3,291,000
Tinned fish and shell fish.....	—	1,908,000	8,002,000
Shell buttons	—	1,512,000	11,872,000
Total	33,878,000	44,684,000	190,831,000

During the part twenty years, the export trade of fishery products has attained remarkable development, and it was especially so in the late war. Such

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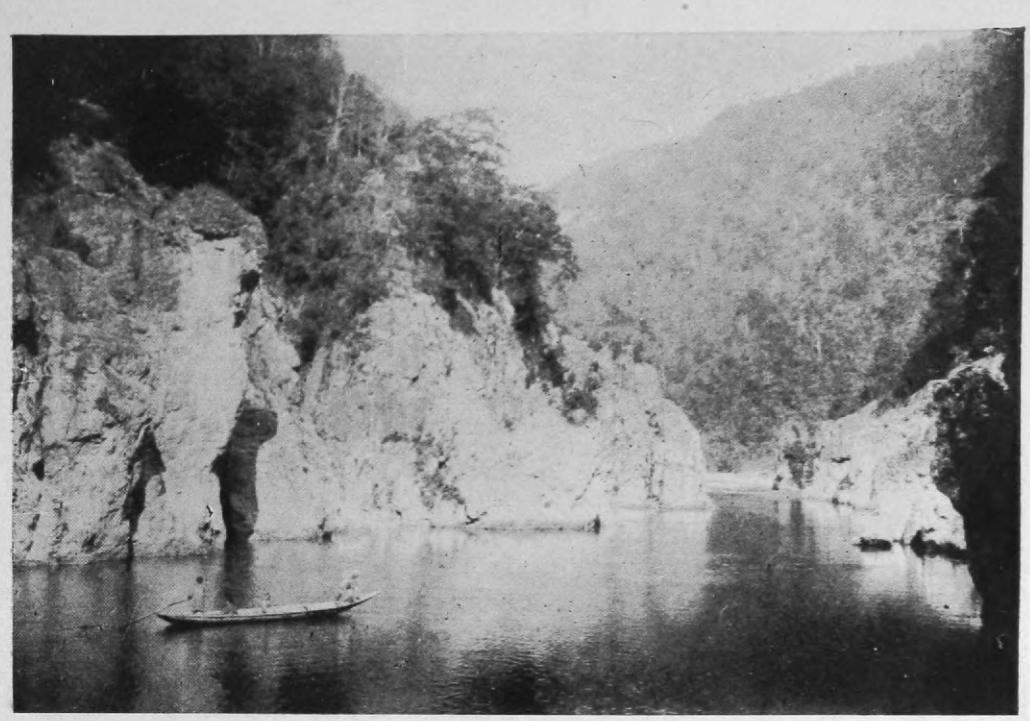
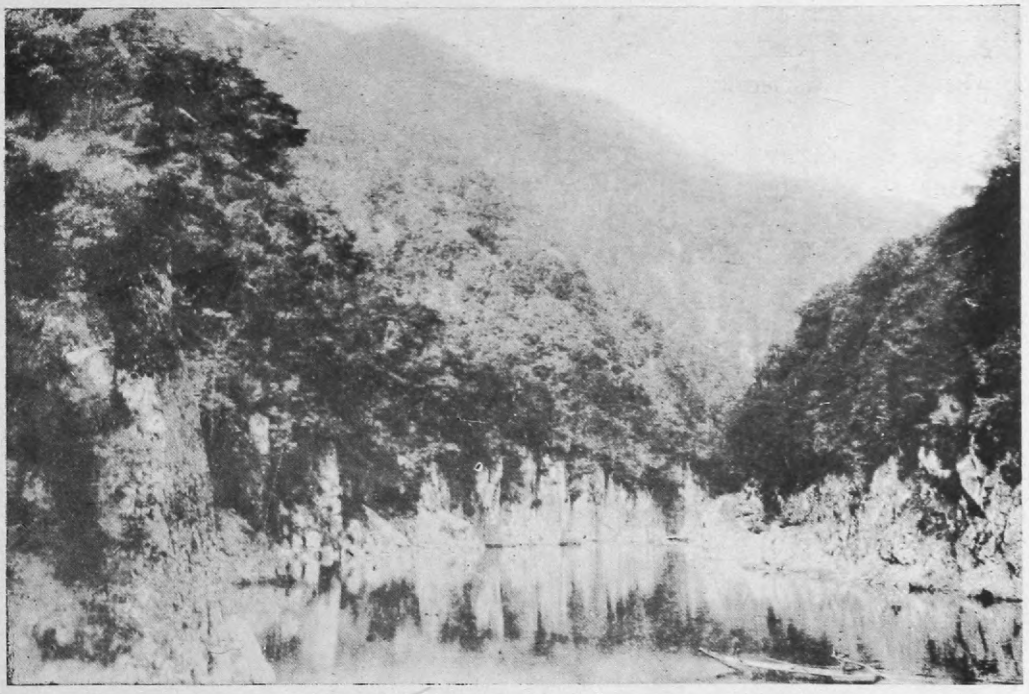


A scene in the upper part of Toro-hatcho, Kumano, Kii



A wonderful scene: Toro hatcho, Kumano, Kii

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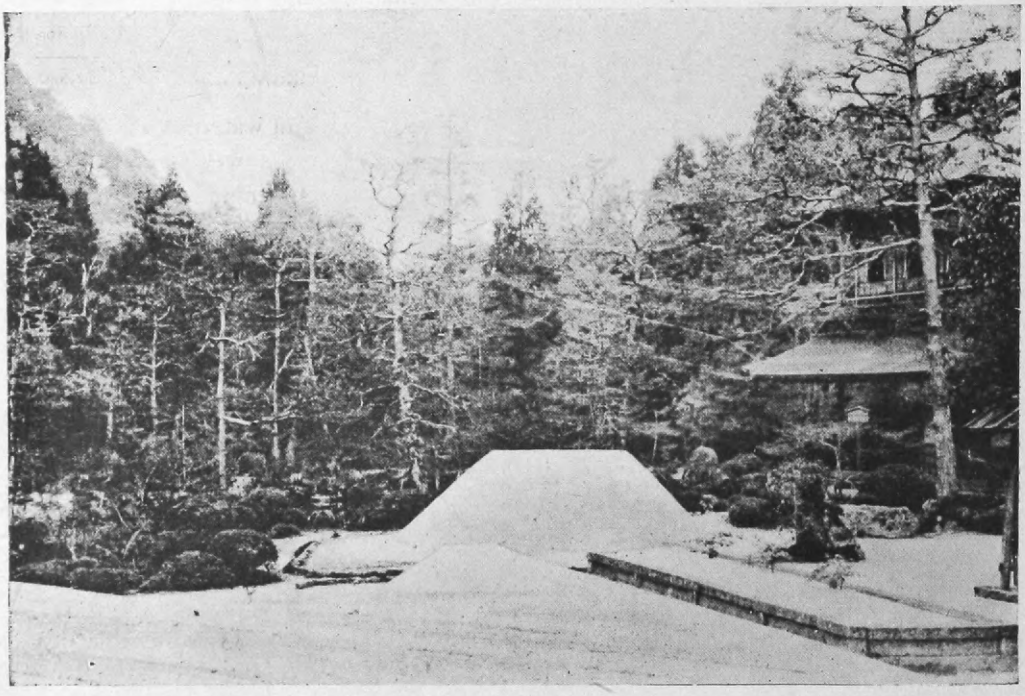
The "Kaidan-in" of the Yenryakuji temple on Mount Hiyei



"Ginsa nada" or Silver Sands, part of the garden of the Ginkakuji, Kyoto

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manufactured goods as agar-agar, fish oil and shell buttons increased about 40 per cent. in exportation, and tinned fish and shell fish much more, cuttlefish, "konbu," sea-otter and other ordinary products for food being decreased in the percentage of increase, although they took up the most part of the total exports.

In the meantime, trade with Europe and America grew more than with the Orient and South Sea countries. The principal goods exported in 1900, 1910 and 1919, were as under :—

Goods:	1900 yen	1910 yen	1919 yen
Raw fish and Shell fish..	—	147,000	729,000
Salted fish and Shellfish...	—	58,000	1,474,000
Dried fish and Shellfish...	3,635,000	7,085,000	13,291,000
Tinned fish and Shellfish...	35,000	1,417,000	5,865,000
Agar-agar ...	964,000	1,612,000	2,053,000
Salt	452,000	211,000	688,000
Fish oil	906,000	2,634,000	3,042,000
Iodine, etc...	28,000	311,000	777,000
Coral	354,000	578,000	325,000
Shell buttons	110,000	1,302,000	8,452,000
Total	6,494,000	15,355,000	36,696,000

According to continents, the following figures may be mentioned :—

Continent:	1900 yen	1910 yen	1919 yen
Asia	5,015,000	8,616,000	17,166,000
Europe	1,071,000	4,637,000	8,791,000
North America	44,000	1,359,000	8,459,000
South America	—	15,000	786,000
Australia ...	78,000	658,000	1,144,000
Other lands..	175,000	76,000	184,000
Total	6,494,000	15,355,000	36,696,000

Japan's import trade in fishery products is naturally limited, as there are nearly enough marine products produced at home without any outside supply, which is confined to a few products and a few countries, the principal goods imported being salt and shells. Salt has greatly increased in importation of late. Shells imported are for shell button making. The following table exhibits the principal goods imported in 1900, 1910 and 1919 :—

Goods:	1900 yen	1910 yen	1919 yen
Salted fish...	2,184,000	579,000	168,000
Salt	121,000	248,000	19,088,000
Shells.....	44,000	483,000	3,570,000
Tortoise shells	108,000	91,000	397,000
Fish manure	1,407,000	455,000	278,000
Other goods.	135,000	74,000	—
Total	4,002,000	1,945,000	23,501,000

The latest condition of the marine products industry of Japan, is as follows, the returns quoted being for 1919 :—

1. Fishery.—Although the size of fishing waters in Japan cannot be exactly stated, yet the coast line of Japan proper, Formosa, Korea and Sagalien may be mentioned as under as representing the length of the fishing waters, for the most important fisheries of Japan are off-shore and coasting :—

Coast Line	Length Miles
Japan proper	15,136
Formosa	824
Korea	6,000
Sagalien	860
Total	22,820

The total area of water within the 100 fathom line extends over about 130,000 miles in Japan proper and territories, and shows to some extent the dimension of fishing waters. The following are the details :—

Maritime Belt	Dimension S. M.
Japan proper	68,700
Korea	21,660
Sagalien	24,282
Formosa	14,036
Total	128,678

The total number of fishing boats in Japan is 384,609, of which 380,577 are not equipped with motors, 99 are steamers with motors and 3,933 are motor boats. There are 1,365,458 men engaged in fishery in Japan, of whom 664,791 are

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exclusively occupied and 700,669 partly engaged in it. Granting that the Japanese population is 56,000,000 and one-fourth of the number, or 14,000,000 are males of 15 to 60 years of age, at least 10 per cent. of the latter are earning their livelihood by fishing. For such a country as Japan, which is overpopulated, fishery may be considered as most useful.

In Japan proper alone, the fish caught and propagated reach a yearly amount of 2,000,000 tons valued at 280,000,000 yen, and when the figures for Korea, Sagalien, Formosa and Kwantung province and along the Russian coast are added, the total comes up to 2,800,000 tons valued at 360,000,000 yen. The following show the fish, shells, etc. caught yearly in Japan proper :—

Kind	Quantity Tons	Value Yen
Fish	1,541,000	223,781,000
Whales	4,875	4,055,000
Shells	230,000	32,926,000
Sea weeds	188,000	12,858,000
Coral, etc.	—	3,735,000
Total	2,100,000	277,359,000

Fish, each kind of which taken is valued at upwards of 5,000,000 yen a year, are as under :—

Kind:	Quantity Tons	Value Yen
Herring	463,300	24,592,000
Sardines	384,800	36,320,000
Bonito	64,300	23,922,000
Pagrus major	22,400	17,057,000
Giltheads	2,800	2,001,000
Yellow tails	22,300	10,119,000
Tunnies	20,000	9,834,000
Mackerel	55,200	8,411,000
Cod	94,600	7,531,000
Halibut	34,100	5,197,000
Flat fish	3,800	1,813,000
Salmon	15,000	5,615,000
Trout	18 000	3,532,000
Cuttlefish	33,100	10,580,000
Lobsters	19,600	6,488,000

There are 19 perefectures in Japan, where upwards of 5,000,000 yen of fish and shells are taken yearly, as may be seen from the following details :—

Prefecture:	Coasting Fishery yen	Off-Shore Fishery yen	Total yen
Hokkaido	50,802,000	522,000	51,324,000
Nagasaki	17,630,000	590,000	18,220,000
Shizuoka	8,231,000	6,184,000	14,415,000
Chiba	10,650,000	2,720,000	13,370,000
Yamaguchi	11,973,000	509,000	12,482,000
Hyogo	8,548,000	416,000	8,964,000
Kochi	6,174,000	1,327,000	8,501,000
Miye	6,016,000	1,595,000	7,611,000
Kagoshima	6,274,000	820,000	7,094,000
Aichi	6,960,000	12,000	6,972,000
Miyagi	4,253,000	2,520,000	6,773,000
Ibaraki	3,073,000	3,408,000	6,481,000
Yehime	5,736,000	646,000	6,382,000
Ishikawa	5,924,000	8,000	5,932,000
Kanagawa	5,150,000	513,000	5,663,000
Toyama	5,413,000	—	5,413,000
Wakayama	4,104,000	1,290,000	5,394,000
Fukuoka	5,272,000	—	5,272,000
Shimane	4,555,000	475,000	5,030,000

The marine products industry has made marked development of late years. There are yearly about 500,000 tons valued at about 200,000,000 yen manufactured in Japan, and when that produced in her possessions and Russian territories is added, the total comes up to 750,000 tons valued at 250,000,000 yen. The principal kinds produced are as under :—

Kind	Quantity Tons	Value Yen
Ordinary products for food	270,000	117,740,000
Fertilizer	200,000	41,479,000
Fish oil, etc.	14,200	5,156,000
Agar-agar	1,300	3,288,000
Tinned fish and shell fish	8,700	8,002,000
Iodine, potassium iodide, etc.	5,000	3,291,000
Shell buttons	9,500,000 Gross	11,872,000
Total	500,000	190,831,000

Besides, the yearly yield of salt amounts to about 600,000 tons.

The following are the prefectures, each of which produces upwards of 3,000,000 yen of manufactured fish, shells and other products :—

Prefecture	Amount yen
Hokkaido	66,064,000
Nagasaki	12,440,000
Shizuoka	8,765,000
Osaka	7,727,000
Yamaguchi	6,757,000
Chiba	5,554,000
Niigata	5,502,000

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Prefecture	Amount yen
Hygo	4,842,000
Miyagi	4,770,000
Kagoshima	4,158,000
Hiroshima	3,884,000
Miye	3,600,000
Iwate	3,516,000
Yehime	3,537,000
Kochi	3,493,000
Aomori	3,334,000
Naba	3,303,000
Tokyo	3,248,000
Kumamoto	3,175,000
Ishikawa	3,019,000

The propagation of fish and shells promises to grow very important in future, although the present yearly products only amount to about 12,000,000 yen. Those propagated are chiefly carp, eels, oysters, "asari" and "nori," which are produced mostly in Tokyo, Chiba, Aichi and Shizuoka Prefectures, each of which produces upwards of 1,000,000 yen a year. There are 102,000 propagation stations which cover a total area of 180,000,000 "tsubo."

The following table export trade in marine products for 1919 :—

Goods	Quantity 1,000 kin	Value yen
Raw fishes and shells	2,704	729,000
Cuttlefish	3,560	2,346,000
Dried cod	7,134	1,720,000
Other dried fish	920	256,000
Salted trout	6,065	857,000
Other salted fish	4,606	617,000
Dried and boiled sardines.	1,077	437,000
Other dried or boiled fish	796	240,000
Dried sea-ears	447	736,000
Ligaments	600	1,022,000
Other dried shell fish	836	396,000
"Konbu"	36,869	3,004,000
Dried lobsters	1,233	728,000
Shark's fins	906	661,000
Dried bonito	338	441,000
Tinned sea-ears	64 Dozen	356,000
" Crabs	593	3,929,000
" Salmon	85	491,000
" Hashed fish	57	276,000
" Other fish and shell fish	204	813,000
Salt	21,470	688,000
Agar-agar	1,507	2,053,000
Fish oil	10,070	3,042,000
Iodine and potassium iodide	117	777,000
Coral	32	325,000
Shell buttons	13,822 Gross	8,452,000
Total	60,000 Tons	36,696,000

The principal destinations are as under :—

Destination	Amount yen
China	10,651,000
United States	7,963,000
England	5,882,000
Hongkong	3,723,000
France	1,224,000
Siberia	910,000
British-India	796,000
Hawaii	647,000
Belgium	562,000

For Europe and America, tinned goods, agar fish oil, iodine, coral and shell buttons form the principal part, and the other kinds go chiefly to Oriental and South Sea countries. According to export ports, the figures are as follows :—

Port	Amount yen
Kobe	16,445,000
Yokohama	10,148,000
Hakodate	2,800,000
Osaka	2,577,000
Nagasaki	2,065,000
Moji	1,323,000

Each port is characteristic in the kinds shipped ; such as agar-agar, fish oil and shell buttons go from Kobe ; tinned goods and dried fishes, Yokohama ; "konbu," Hakodate ; and dried cuttle-fish, Nagasaki. The destinations are closely fixed for the ports, being Europe, China and South Sea countries for Kobe, North America and Hongkong for Yokohama, Hongkong for Nagasaki and Shanghai for Hakodate.

As for imported marine products, their yearly value amounts to 23,000,000 yen in round figures, and comprise mainly salt and shells, of which the former is chiefly from China and the latter from South Sea countries. For 1919, the following goods were imported :—

Goods	Quantity 1,000 kin	Value yen
Salt	815,163	19,088,000
Shells	13,666	3,570,000
Salted fish	906	168,000
Tortoise shell	15	397,000
Fish manure	2,748	278,000
Total About	500,000 Tons	23,501,000

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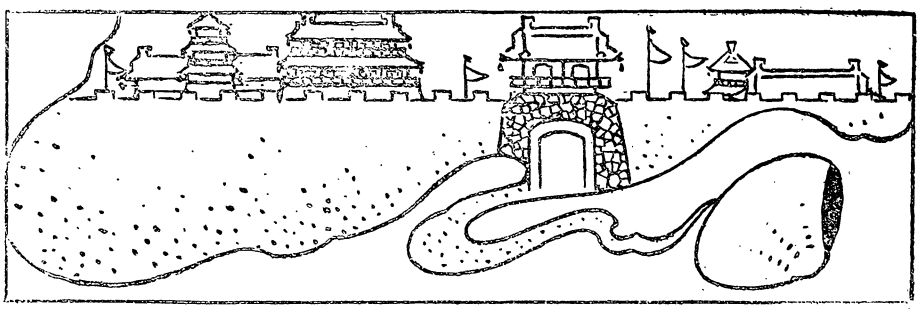
The average rate of consumption of fish and shell fish in Japan for the five years ending 1919 is estimated as follows :—

Object	Amount tons	Proportion per cent.
Prepared for Food	643,000	38
Eaten in Raw State.....	405,000	24
Manure	656,000	38
Total.....	1,704,000	100

It may be seen from the above table that 40 per cent. of the fish and shells is used as manure, almost entirely made up of herring and sardines. This proves that there is still room left for more advantageous uses of fish and shells here.

The Japanese are the greatest fish eaters in the world for the reason that there are not such plentiful supplies of animals and birds for food here as in Europe and America, also on account of religious habits. The food consumption of fish and shell fish in Japan is estimated at 16 "momme" per capita per day, which is 16 times as much as that of meat, as against 14 "momme" in England, 8 "momme" in the United States and 2 "momme" in Canada.

The Japanese yield of salt is about 1,000,000,000 "kin" a year, and its total consumption amounts to 1,450,000,000 "kin," which works out at 26 "kin" per capita per year. The shortage is covered by importing from China, Formosa and other places.



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KOCHO

From the writings of Emperor Gomizuno-in [1611 A.D.]

DURING the middle period there lived, in the neighbourhood of the Capital, a man called Kocho, who for some reason or other did not take a wife, and had no one to love, but devoted himself to the company of the flowers of spring and autumn, the seeds of which he was wont to gather and plant to divert himself for which the youths of the Capital gave him the name of Kocho, or Butterfly. Now this Kocho had a mother with whom he lived, but in the course of time she began to grow old and infirm, and though he took every care of her, in one autumn following her fiftieth year she fell sick of a slight chill, and within ten days had passed over to the other world.

Since he was of a most sensitive and sympathetic nature in all things, it was but natural that this parting from his mother, to whom he was deeply attached, should throw him into the most violent transports of grief, but by and by he reflected that lament was all unavailing, since it is written that those who meet in this world must surely part, and this is a law that none can escape. And as he walked in his garden to solace his heart he perceived that the flower that is in full bloom in the morning has faded by eventidem, and the blossom that is fresh with the dew of one evening, by the next has withered and fallen. It is a very pleasant remembrance of how the mighty are brought low, for the waxing and waning of human life is even in like manner. And that even among the four great continents of Mount Shumi this our world is a realm of infirmity and impermanence, has not our great Teacher the Shaka Buddha already told us, when he declared to the people of this hapless earth the law of the ever-changing succession of death and birth? He having entered into the womb of the Lady Maya, wife of King Jobon, for the purpose of proving to men the impermanence of all things, was reborn among men under the name of Prince Sitta, and at the age of nineteen felt an inner impulse to forsake the world. But King Jobon, his father, was disquieted at it, and made him a Palace with four gardens hard by the city that represented the four seasons of the year, that he might dwell therein and his heart be consoled. So the Prince went to see it, and when he looked forth on the eastern side, the sky was clear and vernal and soft breezes blew on him caressingly. By the hill-side stood the blossoming plum tree with its heavy fragrance, and the wind played sportively among the clusters of the cherry, the rock-azaleas were fully out, and the wisteria hung in waves over the pine; the *yamabuki* was flowering by the brooks, and the butterflies flitted hither and thither, and all suggested, "Ah, what a fleeting dream is life!" Through the translucent wall of mist the song of the birds fell on his ear, and everything was calm and peacefull. Yet, since he meditated that all

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these flowers would soon fade, he contemplated them but as a source of enlightenment to all mankind. When his gaze wandered to the south side he saw the evergreen hedge growing thickly, while from between the blossoming scabra trees the cuckoo flew forth, its melancholy cry sounding like a yearning for home to which it would no more return. The sweet-smelling *Tachibana* tree that reminds us of the past, the deep-hued iris of the marsh like some exquisite purple cloud hovering over water, and the lotus blooms that scent the breeze, touched his heart not at all by their beauty, but only with a sense of evanescence. Far away to the west the scenery of autumn revealed itself in divers manners. The autumn grasses, as far as the eye could reach, were in flower and among the dew-drops that fell from the *susuki* of the moon the gloomy shrilling of the insects sounded incessantly in his ears and declared the sadness of the season. On the mountain side, illumined by the rays of the setting sun, the maples showed like folds of brocade, and the deepest of the leaves withered and fell. As he listened to the voice of the deer calling to its mate at daybreak, he likened it to the sound of one crying in the darkness of sensuality. Thus he saw the year wane and change into the scene of winter. The cold drizzle strips the leaves from the trees, and the white pall of snow on hill peaks buries the kilns of the charcoal burners and he wondered how it fares with the huts of the woodmen from which no smoke goes up, and was over whelmed with the exceeding melancholy of it all.

"So, as he looks on all the scenes that meet his eye, everything he sees does but increase his desire to devote himself to religion, and at last his determination to forsake the world becomes so strong that in the night of the fifteenth day of the eighth month, at the age of nineteen years, he secretly goes forth from the Palace on his steed Kondei, attended only by the Minister Shanoku, and braves the steep paths of Mount Dandoku. After receiving instruction from the sage Arara he stripped off his rich robes and put away all adornments, taking the name of Kudon-Shami, and sat down under the Bodhi Tree, clad in coarse garments of hemp. At early dawn he drew the sacred water, and at noontide he would climb the hills in search of flowers and brushwood, while his nights were spent in sitting in meditation and contemplation, praying for the salvation of all men; and so through his austerities and severe discipline he at last attained enlightenment. Thus he who was at first known as Prince Sitta, son of King Jobon became now Shaka-nyorai, revered as Buddha throughout the three Worlds, and when he had so wrought that all creation, both animate and inanimate, even to the grasses and trees and the very dust itself might attain unto Buddhahood, on the fifth day of the second month he lay down with his head to the north and his face to the west, and entered Nirvana in the eightieth year of his life. And if even Buddha of the Three Worlds cannot escape the Law of the Impermanence of All Things, how can mere man hope to do so? Though Tobosaku lived nine thousand years, and Utsushira eighty thousand, their names only remain to us.

Now when he perceived the real meaning of this doctrine, Kocho felt the folly of being fascinated by the attractions of colour and scent and again entering on the wheel of existence, ceased to care for even the flowers that he had grown

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with such pleasure. Leaving all his property and goods that he had so far acquired, he put on the black hempen garments of a recluse and went to live in a thatched hut that he made near Higashiyama. At night he calmed his mind by the contemplation of the pure moon of reality-in-itself, and in the fading of the spring flowers, and the withering of the autumn leaves, he saw typified various aspects of this transient world.

"All things, even trees and flowers, must fade
And there is nothing that will remain,"

he murmured, as he turned toward the temple of Kiyomizu and exclaimed with a deep prostration: "Hail Kwannon! Goddess of great compassion and mercy; I beseech thee depart not from thy vow of pity."

Looking toward the south he saw the smoke going up faintly in the distance and said to himself that it must surely be at Toribeno, and wondered who it was that was on the pyre and he reflected that at some time he himself must also go up in like manner. 'The last dew is the first drop!' sang the Saint Henjo, and as he thought of it his sense of the sadness of life increased.

"When e're I gaze forth,
Painful my meditations;
At Toribeno
Lo!—ever-rising smoke clouds
Go up from dawn to sunset."

Truly though in the morning we are strong and rejoicing in life, in the evening our whitening bones are cast out to rot on the moor, as it is written, now do we lay up for ourselves the great sorrow. Turning to the region of the sunset the sound of the bells of the various temples fell clearly on his ear, and he was reminded of the words; 'again we hear the evening bell.'

"Ere I am aware,
I see to-day's sun setting;
Then again I think
The temple bell at even,
Sounds always weird and eerie."

Now as he continued to live in this manner, purifying his mind by observing what happened around him, his fame became noised abroad, not only among the people of the Capital, but also among those of the provinces both far and near, and they came continually to visit him, bowing themselves reverently before him thinking that he was the Buddha Miroku again incarnate on earth to save them, from this corrupt age, wherefore it came to pass that he became commonly known as Miroku Shonin, or the Sainted Miroku. But as so many came he felt it very unpleasant.

"If I leave the world,
Living in a cell alone
Far from haunts of men;
Ev'n the moon-beams filt'ring in,
Interrupt my solitude."
"If I hear sweet sounds
Or fair colours catch my eye
Yet I do not heed,
For they do not touch my heart
Now I wear these sombre robes."

So, in order that he might put greater distance between himself and the world, he made his way into the inner recesses of Kitayama, a wild spot where few would be likely to come, and there built himself a hut of brush-wood in which he was living in calm meditation, when it happened that about the middle of one night he was awakened by a sound as of some one knocking on his roughly plaited door. Thinking at first that is might be only the autumn blast, he lit a lamp and

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lay quietly listening, but soon he heard a voice call again. Who could it be that had come at such a time, when even in the day he had no visitors? No doubt some demon who had come to try and hinder him in following the Way. But whoever it might be he resolved that the clear moon of his mind should not be clouded, and went to the door to enquire who it was. "I am a woman of these parts," was the answer, "and as I feel the weight of guilt on my soul I have ventured to come thus far to seek Your Holiness that I may receive instruction and thus attain to salvation in the next life." "Your wish is most admirable," replied the venerable sage, "but seeing that I am one who has renounced the things of this world, how can I receive you, a woman, into my poor hut at this late hour of the night? I pray you make haste and return." "Though Your Holiness may say so," she answered, "because I am a sinful woman have I come here, for has not the Buddha sworn, saying; 'Enter ye into my Law, and all those who have committed the Five Deadly Sins and the Ten Transgressions, women, animate and inanimate things, even trees and plants, shall attain salvation;' moreover what objection can there be to an aged nun such as I am?" So he looked out through a chink in the door of brushwood, and there in the clear night of the moon he saw, for she had thrown off the cloak that hid her figure, a nun whom he thought to be more than sixty years old, clad in a robe of light green with a silken cloak thrown over her head, standing dejectedly in the night-dew. When he perceived this, thinking there could be no harm, the hermit opened the door and let her in. "You say you are from these parts," he said, "but it seems very strange to me that a woman should come by herself so late at night to a desolate place like this," "In truth," she replied, "I come from the vicinity of Gojo, and have been continually accustomed to wait upon you in the Capital, and if I should speak of my past life, I think we should have many reminiscences in common. But this I will put aside for the present, for I have come hither in the hope of a few words or a verse from you to the profit of my soul." As she thus spoke, two other women, who seemed about sixteen years of age, dressed in willow-coloured robes with a *kosode* of purple thrown over their heads, came gliding into the hut following the old nun and keeping close behind her. "Though the clouds of the Five Hindrances and the Three Obediences lie thick above us and the moon of truth is obscure," they said, choked with tears and wet with dew as they bowed low before him, "how thankful we are for the great good fortune that has enabled us to come thus far, that through the instruction of Your Holiness the dark path of our future life may be lightened." Just as she finished speaking, another girl of about fourteen or fifteen, dressed in a light green robe, with a cloak of yellow colour over her head, tottered with weak steps into the hut and with downcast head came close to the nun with something inexpressibly distinguished in her manner. "Whoever you are," said the sage, when his eye fell on her, "I wonder how it is that you have deigned to come to this poor hut without any attendant?" For some time the girl made no answer, but at last she said, "I am an orphan without father or mother, and since my childhood I have never ceased to repine, so that I was like to fade away as the dew on the wayside grass, and as the days and months flew

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by my meditations grew ever more sore as I longed for my father me as it were in a mirror. So did the mire of attachment cling closer about me, and no breeze stirred in my heart to disperse it, therefore have I come hither in the hope that this blind affection that possesses me may be driven away. Thinking that if I could meet Your Holiness I might be able to escape the karma of this wheel of birth and death, and be again united with my father and mother in the blessedness of Nirvana, I have dared to follow you thus far." And as she spoke thus in a voice broken by weeping, neither the nun nor the hermit could refrain from moistening their sombre-hued sleeves with tears.

But now yet another procession of twenty-four or five maidens of nineteen or twenty years old appeared behind her, all robed in the most rich and brilliant attire. Some were in deep red with *hakama* of white, some in figured white with purple *hakama*, and all wore splendid court dresses of twelve folds of Chinese damask and brocade, gay and variegated with embroidery of flowers. Slowly they came in, one behind the other and one who seemed rather older than the rest addressed the hermit in these words: "As Your Holiness may see, we who have come to visit you are all young in years, but being sinful women we have done nought but give ourselves up to the enjoyment of the moon and flowers, without a thought for the life of the worlds to come, and though we diligently sought enlightenment in the Capital, our distracted hearts gradually became overburdened with sadness, and we longed to receive instruction from Your Holiness. As the high sanctity of the life of Your Holiness is so widely known in the world, we have heard of your benevolence and pity that all respect and bless, and thus it is that we have presumed to come to you, in the trust that our foolish illusions will be somewhat dispelled." As they thus spoke with deep feeling, the venerable recluse was filled with astonishment at so strange a happening. "By your appearance it seems that you are no ordinary persons," he said, "but undoubtedly belong to the families of courtiers of the highest rank. If of the twelve Imperial Ladies-in-waiting, you must be Empresses or Consorts at least, while if of the court nobles you can scarcely be other than Princesses of the Regent Houses of Konoé, Kujo, Nijo, Ichijo, Takatsukasa or Fushimi, or ladies of the families of Kikutei, Hamuro, Saionji or the like, of hardly less lofty lineage. But these delicate ladies of the palace spend their days within the jewel screen and the brocade curtain, and dwell always playing on the *Biwa* and *Koto* and singing songs. If they should go occasionally to visit a shrine, the go in great state riding in splendid carriages with attendants and outriders to clear the way for them, and maids-of-honour and an armed retinue to bear them company. Thus they go to view the cherry blossoms on Mount Kurama, or to the Great Shrines of Kamo or Hachiman, but how should they deign to come thus on foot at this dark and lonely hour of the night to a humble brushwood hut like this, alone and with no escort? Perchance you are those Tengu who dwell on Mount Atago or Mount Hiei, or at Sojo-ga-tani in Kurama, who are trying their wiles to deceive me and entice me into evil paths; or else you may be the wolves and foxes who live in these mountains, and have taken the forms of women in order to get in and kill me to appease your hunger, well, even so let it be, I cannot help it. Even if

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demons or wolves or foxes, since all creatures who are born into this world and who approach Buddhism have some Karma-relation under the Buddhist Law, by virture of a few holy texts their boundless guilt will be done away, and without doubt they will be brought to attain the True Enlightenment. So I will expound the words of the Lord Buddha concerning them." And he related briefly how in the Nirvana Sutra it is written that the worldly desires of all men of the three thousand worlds are concentrated in one woman for hindrance to her salvation; that women are the messengers of Hell; that for long they cut off the seed of Buddha; that though their face may be like that of a Bosatsu, yet their hearts are those of devils. Therefore are they hated by all the Buddhas, and will find it difficult to be reborn in any of the Ten Heavens, and it is taught in innumerable texts in all the various Sutras that women are shunned and abhorred. But this our country, though it is remote and small as a grain of millet, received the Law of Buddha in the time of Kimmei Tenno, and since Shotoku Taishi spread the knowledge of it in all parts it became the faith of the whole Empire, so that all devils and heretics fled away, and the land was at peace and the people untroubled. Tennoji in the province of Tsu was the first temple of Buddha, while Enryakuji on Mount Hiei was established by Dengyo Daishi and built by Kwammu Tenno. There is also the Temple of Yakushi, the Divine Physician, and at the Southern Capital were the Todaiji and the Kofukuji, the greatest monasteries in the Three Countries, built by Shomu Tenno. The temple of Kasagi was vowed by Tenchi Tenno, while Mount Koya was established by Kobo Daishi. Besides these there are the temples on Shirayama, Mount Fuji, Togakushiyama, Sho-no-take, and numberless other venerated fanes and shrines where a barrier is set on peak or in valley that women may not pass; for are they not liable to the five Hindrances, and subject, moreover, to the Three Obediences? Has not the Chinese poet Hakurakuten written: 'If you are born into this world, do not be born a woman, for the pleasure and pain of a hundred years will depend on others'? Verily theirs is an unhappy lot since they are thus hated and reviled both in the sacred and secular writings. But even such sinners as these can obtain Enlightenment through the great compassion of Shaka-nyorai for he has declared that by his teaching their guilt can be done away, and when they die they may straightway attain Buddhahood. And since trees and herbs and earth can become Buddha, as it is written in the Holy Sadhharma Pundarika Sutra, and everything, animate and inanimate, possesses the Buddha nature, if they are led astray into the darkness of karma and the passions they will fall into Hell. Because of Illusion there are the Three Worlds, but on account of Knowledge there is the Unreality of the Ten Regions, while Real Truth knows no distinction of East or West or South or North. Illusion is the cause of ceaseless re-birth through the Three Worlds, but by Knowledge do we understand that the Ten Regions are without Reality. If you clearly look on the face of Truth you will perceive that the Four Quarters have no existence, and will polish the jewel of your heart. Passion and evil karma are like a mighty flood; how can we stop them? If we let the waters flow away freely, then they will

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at last abate; but if we let ourselves be overwhelmed by the flood, that indeed is Hell. Here Hell is not far from us, but Paradise is before our eyes. Even men, if they are filled with desires, longing for unsuitable things and led away by sensual passions, and having no aspiration toward Buddhahood, shall be reborn without cessation in the Six States of Existence and in the Four Forms of Birth, while women, if they steadfastly put away all evil thoughts and put their trust in Buddha alone, shall without doubt enter into Salvation."

When the ladies heard these words with which the venerable recluse ended his instruction, they were glad beyond measure, and moistened the sleeves of their robes with tears of joy. "Ah, how blessed is this doctrine!" they exclaimed, as they bowed reverently in deep thankfulness, "for the mist of blind attachment that bound us to the wheel of birth and death is now cleared away, and the moon of Real Truth is revealed to our hearts." And thus speaking they made to rise and take their departure, when the hermit, still perplexed and wondering who they could be, asked them if they would favour him by telling him their names. "It is very right that you should know them," was the answer, as they again settled themselves, "for since we have received this teaching that has so greatly comforted us in our need, we trust that our names may be held in remembrance always, and will now declare them. Know then that we are all of us flower spirits, and because when in the Capital Your Holiness so greatly loved us, when you came to leave us, since our passional relations are so deep, we have come thus far and have been enabled to hear the Law of Buddha, and are now numbered with those whose salvation is assured, for which we are very grateful. And so we wish to offer you a short poem written by each of us, clumsy though it be, that it may always keep us in remembrance." And the ladies, drawing each from her sleeve a *tanzaku* or slip of paper on which was the poem she had composed, proceeded to read them one after another thus:

"Unexpectedly
As I listened to the words
That you spoke to-night,
All the bonds that held my soul
Fell away and left me free."

Hagi

"At Adashino
The Ominaeshi flower
Soon will fade and die:
Therefore at the Buddha's shrine
Shall it now be dedicate."

Ominaéshi

"To hear Buddha's Law,
That is one and all in all,
Other is there none,
Banishing all other thoughts,
To this place I bent my steps."

Kikyo

"The rare Buddist Law
Like the Adumbara flower
Seldom do we see.
With a trembling heart to night
I, the Lily, thus give ear."

Yuri

"All my little life,
Leave I waited for this hour;
The Convolvulus,
Catches in its bell-like flower,
Drifting clouds of morning mist."

Asagao

"Even before I heard,
The blest teaching of the Law
Did my heart respond.
As from its cloud veil the moon,

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Brightly gleams with silver light."

Kiku

"Brushing off the dew,
Hither do I come to-night;
Joyful is my heart,
In the garden of the Law
Takes the yellow rose her place."

Yamabuki

"Glittering drops of dew,
Gather in the feathery leaves
Of the Pampas grass.
'Tis the good Law's bounteous rain
Coming to refresh my heart."

Itosusuki

"Casting off my rope,
Purple as the *Fuji* flower
'Tis my earnest hope
That I may put on the robe
Of the Law's affinity."

Fujibakama

"When I hear the Law,
Can it be the boundless joy
That wells up in me
That has filled my eyes with tears?
Tears I cannot well restrain."

Shinobugusa

"Wretched is my life,
Like the dew that from the flower
Quickly vanishes.
All that now is left to me
Is the blessed life to come."

Karukaya

"Though I have no hope
Of myself to be reborn
In that other land,
By the Buddha's Grace at last
I may gain Enlightenment."

Nadeshiko

"Pitiful indeed
Lacking in all hope of Grace
Would my life have been
If I could not thus have heard
This blest teaching of the Law."

Sen-oke

"Since I thus have met
Such a teacher of the Law
Here as though by chance,
All my flower-face is wreathed
In a smile of joyousness."

Oguruma

"Rare it is to meet
With the precious Law,
So the Hollyhock
Wets with overflowing tears
Joyously its flower-sleeve."

Aoi

"When to-night it hears,
And receives the Buddhist Law
The frail violet
Opens out its purple flower
Like a gentle smiling eye."

Sumire

"With its waves of bloom,
Shining like the purple sea
The Wisteria flower,
Now has reached the blessed beach
Of the Farther Shore of Grace."

Fuji

"Since I did not know
How to find the one True Way
Here I make my quest.
Truly happy is my lot
To be taught the Buddhist Law."

Shiran

"Ignorant I am,
But since I have heard your words
I am full of hope
Yea the Lotus too is drawn
By the Law's affinity."

Hachisu

"In delusion's ways,
'Tis not strange my mind should be
Wand'ring in the dark.
But the mercy of the Law

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Sheds for me a saving light."

Shion

"In deep reverence
Does the peony receive
What it long has sought;
That most blessed holy gift
The instruction of the Law."

Fukamigusa

"What is it to me,
That by blooms are tinctured all
With a dark red hue,
If they are not dedicate
To the Buddha's Perfect Law?"

Suetsumuhana

"The Hydrangea
In the cool of every eve,
Does its flowers unfold,
Let us then break off a branch
To adorn the Buddha's Shrine."

Ajisai

"But a moment's space
In the Garden of the Law,
The Dew-flower abides,
In this holy intercourse
Praying for the world to come."

Tsuyukusa

"There is yet some hope
For the dark-green Ivy leaf
In its wretchedness;
For there is no faithlessness
In the teaching of the Law."

Tsuta

"Why should any hate
Still yet linger in the leaves
Of the arrowroot?
When within its heart there blows
Transcience like the autumn blast."

Kudzu

"Breaking off the flowers
Here before the Buddhas I
Humbly bring my gifts.
Now I can with ease forget
All my present wretched life."

Wasurenagusa

"The Miscanthus flower
As it beckons on the hills,
Wipes away a tear.
But the dew drops on its sleeve
Are but tears of joy, I ween."

Obana

"In the autumn breeze
Gently rustling sigh the leaves
Of the Ogi flower,
Murmuring its glad assent
To the Buddha's Perfect Law."

Ogi

Thus did they all express their feeling in these stanzas, which they laid, each exquisitely limned on a *tanzaku*, before the recluse, and then, as he was expecting them to take leave of him and go forth, a soft breeze suddenly sighed through his brushwood door, and with it they faded into nothing and disappeared from his sight.

Then the monk, as he reflected on the grace of their manners, was rejoiced beyond measure to see how even the inanimate flowers and herbs were not ignorant of the courtesy and etiquette of the land of Yamato (Japan) and of the art of its poetry, and murmured to himself this verse:

"Even the herbs and flowers,
All at last shall Buddhas be;
When I think on this,
There is nothing not embraced
By the promise of the Law."

He then went out to the edge of the hills and stretching out his hand drew water and burned incense, and thus contemplating the wonder of all the flower creation attaining Buddhahood, he closed his eyes for a while, whereupon, amid the profusion of flowering plants of autumn, there appeared the Wisteria, Yamabuki, Violet, Lotus and other flowers, wondrously blooming out of their proper season,

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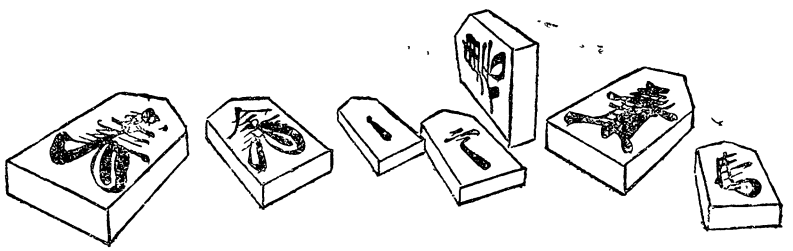
and exhaling their scent as they appeared, dewladen under the bright rays of the moon. And when the recluse saw them all thus in their own form, he spoke once again of the doctrine of the connection of Desire and Enlightenment; and of the Circle of Life and Death and Nirvana, explaining that the relation between these things is as that of water and of ice, or as that of sound and its echo. For Desire is the origin of Life and Death, and if Desires be encouraged the Circle of Life and Death will be continued, and thus should we set our whole heart with one accord to attain the peace of Niravana. For though according to the deeds of former lives there may be the difference of animate and inanimate, yet if one holds fast to this doctrine Buddhahood will surely be reached at last. So saying, he turned and went back again to his hut, for the dawn had already begun faintly in the sky. Most true it is that even the inanimate flowers and herbs can attain the Enlightenment of Buddhahood if they enter the True Way; therefore let those who look on this book of mine devote their minds wholly to Compassion and Right Conduct, and when they come to contend against Covetouseness, Ill-will, Lust and all other evils, which are their great enemies, let them guard themselves with the shield of Forbearance and Benevolence, and subdue them with the sword of the invocation of Buddha's name.



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EPICURES OF OLD YEDO

THE Tokugawa period was one of fighting between tradesmen and warriors. The Tokugawa Government gave undue protection to the samurai class to maintain its strong position, for which everything was sacrificed. This policy was most strictly adhered to by the Eighth Shogun Yoshimune, to counteract such a material increase in the tradesmen's influence as to exceed that of the warriors. There was a very strict distinction between the two classes as it was feared that the progressive spirit possessed by the common people otherwise would break through the unnatural class system adopted by the Tokugawa Government. The latter always oppressed the tradesmen, whose aspirations were considered very disadvantageous to it. This it did under the pretext of preventing luxury among the people.

There were no proper educational and other organs to promote the culture and elevation of position of the common people, who could not dare attempt to raise themselves to the samurai class. They could find no object to put forth their energies for, and amused themselves by indulging in sensual or other material pleasures and not in any elevated form of amusement, while they were always uneasy lest they be rebuked for it by the Government. This, in combination with the indolent life of a long period of peace colored the tastes of the people.

A life of indolence was allowed the tradesmen of Yedo by the ease of living. Wages were very low then, but commodities were even lower. They showed a much better comparison than at present.

The lowest wages of labourers in Yedo were of coolies, who received only 280 "mon" per day, or 2.8 sen, which is equivalent, to 1.12 yen, according to the present standard of living. The next lowest paid labourers were firemen, who were called "hikeshi" and were used for miscellaneous work by their regular employers, mostly traders. Their daily wages were 300 "mon," which corresponds to 1.20 yen of to-day.

Commodities were disproportionately cheap compared with these extremely low wages. One could get 3 "shu" of cleaned rice for 100 "mon" (40 sen). There were restaurants, at which rice and food sold at 4 "mon" per dish, or 1.6 sen of to-day. The hair-dressing fee was 24 "mon," or 9.6 sen of to-day, which was fortunately comparatively low for the tradesmen, who all wore a head dress. With such ease in living, they naturally turned to sensual or material pleasures. These pleasures were chiefly three, e.g., enjoyment of the charms of the opposite sex, of food, and of amusements. For the present, we will confine ourselves to the second.

The Yedo people were epicures. Eels were a representative diet most enjoyed by them. They were split and grilled with soy and sweet sake. Eels so cooked are delicious and many westerners enjoy them. In the Tokugawa period, eels so

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cooked could not be had at less than 200 "mon" per plate, or 80 sen of to-day at even the cheapest eel house, and the price was nearly twice as high at a first class house. The epicures of Yedo took a quantity of these eels, costing a "bu," at one meal in parties of two persons. A "bu" corresponds to 10 yen of to-day. Indeed, this must have been most luxurious eating even then, when commodities were remarkably cheap. Yet the Yedo people did not think it unduly luxurious.

The so-called men of the world lived on a rich diet in many other ways. Shiukitei-Sanba, a famous humourist, wrote in his "Jinshin-Nozoki-Karakuri" of an epicure, who proudly told others that he took at the Yaozen, one of the largest restaurants of Yedo, whitebait broiled with soy, mushrooms steamed with salt, raw bottle-brushes starworts and boiled bamboo-shoots, out of season, after which he regaled himself on a rich meal at the Chushun-tei, another famous restaurant, and finally visited the Musashiya at Mukojima, where he partook of its dainties for which it was famed, including omelet with hashed fish. This was rather exaggerated; yet it is true that these Yedo people visited not rarely several restaurants in a day. They highly relished "sushi" (boiled rice flavoured with vinegar and mixed with fish), "tenpura" (fried food) and "soba" (buckwheat), which they carefully selected and criticised.

They were especially pleased to get food fresh on the market. They sought after vegetables and fishes earlier than they were generally sold. One example is "hatsu-gatsuo" (the first bonito). Usually, bonito is taken in May of the lunar calendar, but the Yedo people boasted of getting them two or three months earlier. These bonito, taken off the coast of Izu, Sagami or Awa were brought in haste to the fish market at Nihonbashi, Yedo, in boats rowed by many men. The arrival of these boats was waited for servitors of the Yedo epicures in boats off the shore at Shinagawa. These men on seeing the fishing boats, approached and threw into them a piece of "koban" (a gold coin), for which they were given one of the fish, which was taken at once to their respective masters. One "koban" is equivalent to 40 yen of to-day, while a bonito 1 foot 5 inches in length was had at 350 "mon." or 1.40 yen of to-day, when they were in season.

In the "Tsuyu-Kosode-Kihachijo," a play-book written by the famous Kawatake Mokuami, Kamiyui-Shinza buys a piece of "hatsu-gatsuo" for 3 "bu," or 30 yen of to-day. This is no exaggeration.

In the 13th year of Tenpo, the "machibugyo" of Yedo (a high commissioner under the Shogunate) proclaimed regulations to reform the luxurious habits of the Yedo people. They provided against "hatsu-mono" (food out of season) and fixed the periods in which the people could eat the various vegetables and fish, any one eating them out of the pesiod being subject to severe punishment.

Indulgence in high living dulled the palates of ths Yedo people for common food, and compelled them to seek delicacies of strange taste such as dried "kusaya," kippered liver, minced pickles and salted fish intestines. Dried "kusaya" was a kind of salted fish, rotten on the surface. When roasted, it had a very disagreeable, strong smell. Kippered liver was too bitter to be enjoyed by the common people, but was much relished

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by the Yedo epicures. Minced pickles were vegetables over seasoned in rice-bran and salt, eaten with soy, and flavoured with "mirin" (sweet sake), soy and dried bonito. Salted fish intestines were those of bonito or red porgies. The intestines were cut and mixed with salt, and were ready to eat after a certain fixed period. For those not accustomed to the taste, they were too fishy and had a disagreeable taste. But the drinkers of Yedo always took them with sake as the Westerners like mouldy cheese.

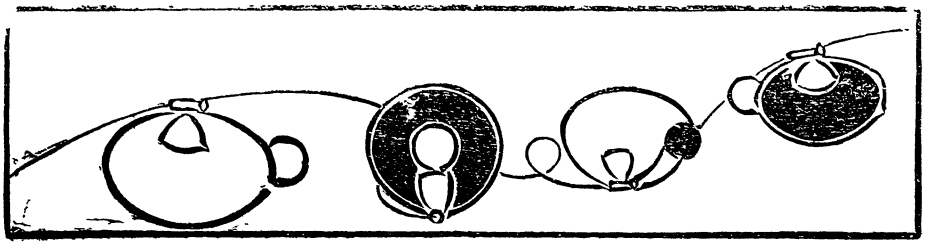
In eating poultry, they preferred the various organs to the meat.

Globe-fishes were greatly liked and they did not fear being poisoned by this fish. They called the fish a "teppo" (gun), indicating that if poisoned by the fish ("doku-ni-ataru") they would die as if shot by a gun ("teppo-ni-ataru.") Another saying was, "Don't carelessly make advances to another's wife nor eat globe-fish." Still, the Yedo folk could not resist eating the fish.

Ouzel's intestines salted, sweet-fish intestines made into "uruka" and gray mullet spawn dried into "karasumi" were also among their favourite delicacies. Common tradesmen ate locusts, which they killed in hot water and then dried them, after which they were seasoned and boiled. They were liked mostly by children. Brown frogs roasted in soy were given the latter as a medicine.

Successors of the Yedo epicures are found among the residents of Tokyo even at present. We sometimes meet, for example, persons who have visited all the "sushi" shops in Tokyo and speak of the excellence of their cooking, or who have at their finger tips the names and location of all the noted eel-shops in the city.

The Yedo people suffered from jaded appetite as the Parisians did at the end of the eighteenth century, although there were different motives in the two places. In the case of Paris, it was due to seeking relaxation from the uneasiness of mind caused by the hard struggle for life, while the progress of science detracted from the dignity of religion. In the case of Yedo, the motive was the general relaxation caused by the monotony of a peaceful life and by the Government's suppression of the nation's progressive spirit. The liking for snails, frogs, starwort and other food by the Parisians of to-day is of course not due to any economic reason, but to enjoy an essentric taste. The same reason ruled the Yedo people, who were succeeded by the citizens of Tokyo, although the motive now is different from that of byegone days and somewhat resembles that of the Parisians toward the end of the eighteenth century.



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A PILGRIMAGE TO SHIKOKU

Part II

The traditional route of the Buddhist pilgrimage of the temples in Shikoku continues as follows:

No. 40. Kanjizai-ji at Gosho-mura, Minami-uwa-gori, Iyo Province.

We have entered the Province of Iyo. The main Buddhist-image of this temple is Bhechadjaguru. The temple stands somewhat higher than the plain. Its pilgrim's song is

"Shingan ya
Jizai-no-haru ni
Hana sakite
Ukiyo nogarete
Sumuya Kedamono."

This means that Buddha answers our prayers freely, so that we, though unclean as animals, can have a place as joyful as a flower garden, where we can live after leaving this world.

It is 13 "ri" from this place to the next temple.

No. 41. Ryuko-ji at Seimyo-mura, Kitate-uwa-gori, Iyo Province.

The main Buddhist-image of this temple is kwannon (the Goddess of Mercy). There is an "Inari" shrine standing beside it. Both were enshrined together before the Meiji era, which may be learned from its pilgrim's song:

"Kono kami wa
Sangoku rufu no
Mikkyo wo
Mamori tamawan
Chikai tozo kiku."

This means that this god is understood to have sworn to guard esoteric Buddhism spreading in India, China and Japan, and we are grateful to him.

It is 25 "cho" from this place to the next temple.

No. 42. Bukki-ji at Seimyo-mura, Kita-Uwa-gori, Iyo Province.

The main Buddha of this temple is Mahavairocana. Its grounds are comparatively spacious. There are many cherry trees, beautiful in the spring. Its pilgrim's song is

"Kusa mo ki mo
Hotoke ni nareru
Bukki-dera
Nao tanomoshiki
Kichiku ningen."

This means that even plants and trees can enter Nirvana, so devils, beasts and human beings, better creatures than plants and trees can be hope most confidently to become Buddhas. It is 3 "ri" from this place to the next temple.

No. 43. Akeishi-ji at Akeishi, Tasuji-mura, Higashi-uwa-gori, Iyo Province.

The main Buddha of this temple is "Kannon" (the Goddess of Mercy). It stands on a hill. Its pilgrim's song is

"Kiku naraku
Senju-no-chikai
Fushigi niwa
Daibanjaku mo
Karoki ageishi."

This means that "Senju-Kannon" (1,000 hundred "Kannon") displayed such marvelous strength in swearing to relieve living beings that she could easily raise a huge stone, according to a tradition. "Age-ishi" (raising a stone) is a

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pun upon Akeishi, where the temple stands.

It is 21 "ri" from this place to the next temple.

No. 44. Taiho-ji at Kami-Sugo-mura, Ukena-gori, Iyo Province.

The main Buddhist-image of this temple is "Juichimen-Kannon" (Eleven-faced Goddess of mercy). It was founded in the first year of Taiho, in the time of the Emperor Mombu. It first belonged to the Tendai sect, but was converted to the Shingon sect at a visit of Kobo-daishi. The Emperor Shirakawa had great faith in it. He endowed it splendidly and granted it a tablet having the name Sogo-zan, which still exists there. The two "kongo" (vajras) in its "niô-mon" (the Deva Gate) were made by the celebrated Unkei. Its old magnificent buildings were destroyed by fire in 1884. Its grounds are very spacious and are mostly unoccupied. Its main temple is now in the Rigaku-bo, which was formerly one of its branch temples. Its sanctum lies 3 "ri" away and is known as the Iwaya-ji No. 45. Its pilgrim's song is

"Ima-no-yo wa
Daihi no megumi
Sugau-zan
Tsui-niwa mida no
Chikai wo zo matsu."

This means that we cannot get undue mercy from Buddha, in this world and we are to rely upon the oath of Amitbha to relieve creatures in the future world.

No. 45. Iwaya-ji at Tosakawa-mura, Kami-ukena-gori, Iyo Province.

The main Budhist image of this temple is a stone Akara. It is situated on a high rocky mountain, climbed by means of iron chains and ladders. At the summit, the scenery is very fine. People say that there are seven kinds of strange birds living in the mountains such as "sanpo-dori," sanko-dori" and "jihi-cho," named after the sound of their songs. The place is called Nanatori (Seven-Birds). Its pilgrim's song is

"Taisho no
Inoru chikara no
Geni iwaya
Ishi no naka nimo
Gokuraku zo aru."

This means that the prayer of a famous priest of high virtue was undescribably powerful, and it produced a Paradise in such a rocky place, where there is such a pleasant temple as this.

It is 6 "ri" from here to the next temple.

No. 46. Joruri-ji at Sakamoto-mura, Shimo-ukena-gori, Iyo Province.

The main Buddhist-image of this temple is Bhechadojaguru. It stands in lonely rice fields. Its pilgrim's song is

"Gokuraku no
Joruri-sekai
Takuwaye ba
Ukuru karaku wa
Mukui naramashi."

This means that there are said to be "joruri" (blue gems) scattered over the land of Paradise, and if having them, one can receive a good return.

It is 5 "cho" from this place to the next temple.

No. 47. Yasaka-ji at Sakamoto-mura, Shimo-ukena-gori, Iyo Province.

The main Buddhist-image of this temple is Amitabha. It pilgrim's song is

"Hana wo mite
Uta yomu hito wa
Yasaka-dera
Sanbutsu-jo no
Yen to koso kike."

This means that those viewing cherry blossoms and composing odes, visit the

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Yasaka-dera, and this praise of the blossoms is said to be a way of lauding Buddhism.

It is 1 "ri" from this place to the next temple.

No. 48. Sairin-ji at Kume-mura, Kume-gori, Iyo Province.

The main Buddhist-image of this temple is "Juichimen-kwannon" (the Eleven faced Goddess of Mercy). Its buildings are the most magnificent of the temples in the province. Its pilgrim's song is

"Midabutsu no
Sekai wo Tazune
Kiki takuba
Nishi no hayashi no
Tera ye maire yo!"

This means that those wishing to inquire about the Buddhistic world may well visit this temple.

It is 1 "ri" from this place to the next temple.

No. 49. Jodo-ji at Kume-mura, Kume-gori, Iyo Province.

The main Buddhist-image of this temple is Sakha. The temple stands on a wooded hill. Its pilgrim's song is

"Ju-aku no
Wagami wo sutezu
Sono mama ni
Jodo no tera ye
Mairi koso sure."

This means that Buddha has not foresaken us though we are stained by the ten wrong deeds, and we have been able to visit this temple, which is a Paradise.

It is 15 "cho" from this place to the next temple.

No. 50. Hanta-ji at Kuwabara-mura, Onsen-gori, Iyo Province.

The main Buddhist-image of this temple is Behechadjaguru. It is also called the "Hata-dera." It was founded by Chikatsune Kono, a local powerful family. This Buddha was prayed to for victory for the Japanese army fighting the Mongolian invaders in the fourth year of Koan (1281 A.D.). Since then, the temple has been taken charge of by high priests of the sect. Once, there were 36 buildings in its grounds, but only a few are now left. Its pilgrim's song is

"Yorozuyo no
Hanta narutomo
Okotarazu
Shobyo nakare to
Nozomi inoreyo!"

This means that Buddha should be prayed to eagerly and diligently for health by visitors even in this busy world (Behachadjaguru being the Buddha of Medicine). It is 20 "cho" from this place to the next temple.

No. 51. Ishite-ji at Dogo-mura, Onsen-gori, Iyo Province.

This temple is magnificent and lies near the noted Dogo Hot Springs. It was founded by Tamazumi Ochi, the local Governor, in the fifth year of Jinki (724 A.D.) in accordance with the wishes of the Emperor Shomu. Its main Buddhist-image is Behachadjaguru 2 feet 5 inches in height, made by the priest Gyoki. It was converted to the Shingon sect in the fourth year of Kojnin (813 A.D.) when it was visited by Kobo-Daishi. It was held in great faith by the Kôno family, the local feudal lord, for generations. Afterwards, the Hisamatsu family ruled the place, and it similarly protected the temple, which was re-built by it as it at present stands in the 14th year of Empo (1677 A.D.) There are over 10 buildings, standing in their solemnity. Its cherry blossoms are noted. Its pilgrim's song is

"Saiho wo
Yoso towa mimaji
An-yô no

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Terani mairite
Ukuru juraku."

This means that Paradise in the West is not in the future world, for the visitors to Anyo-ji (the old name of this temple) receiving the ten pleasures from it, feel as if they were in Paradise. It is 2 "ri" from this place to the next temple.

No. 52. Taisan-ji at Wake-mura, Wake-gori, Iyo Province.

The main Buddhist-image of this temple is "Juichimen-Kwannon (the Eleven foced Goddess of Mercy.) It was founded in the Tempyo era (729-748 A.D.) and was rebuilt in the 17th year of Bunmei. Its pilgrim's song is

"Taisan ye
Noboreba ase no
Idekeredo
Nochi-no-yo omoyeba
Nan no ku mo nashi."

This means that it is difficult to visit the temple but it is nothing when we think of the future world.

It is 18 "cho" from this place to the next temple.

No. 53. Enmyo-ji at Wake-mura, Wake-gori, Iyo Province.

The main Buddhist-image of this temple is Abitabha. Its pilgrim's song is

"Raigô no
Mida-no-hikari no
Enmyô-ji
Terisôu kage wa
Yona yona no tsuki."

This means that the light of Amitabha welcoming us is round and distinct, and it is like the moon, which shines every night.

It is 9 "ri" from this place to the next temple.

No. 54. Enmei-ji, at Noma-mura, Noma-gori, Iyo Province.

The main Buddhist-image of this temple is Acara. Its pilgrim's song is

"Kumori naki
Kagami no fuchi to
Nagamureba
Nokosazu kage wo
Utsusu monokawa."

This means that the boundless virtue of Buddha reflects all creatures like a good mirror. How clear-sighted the Buddha is! (Acara is the Buddha of clear-sightedness.)

It is one "ri" from this place to the next temple.

No. 55. Betsugu, at Hiyoshi-mura, Ochi-gori, Iyo Province.

The main Buddhist-image of this temple is "Daitsü-chishô-butsu." Betsugu means a branch shrine, whose head shrine is the Mishima-jinsha. Its grounds are spacious and wooded. Its pilgrim's song is

"Kono tokoro
Mishimani yume no
Samekeredo
Betsugu totemo
Onaji suiseki."

This means that a visit to this temple wakes us up, from which we can see that the God of the temple is an incarnation of Buddha. It is 1 "ri" from this place to the next temple.

No. 56. Taisan-ji, at Hidaka-mura, Ochi-gori, Iyo Province.

The main Buddhist-image of this temple is Jizo. It looks like a castle and is magnificent with a mountain at the back and high stone-walls and white plaster-walls surrounding it. Its buildings are grand and beautiful. Its pilgrim's song is

"Mina hito no
Mairite
Yagate taisan-ji
Raise no indo
Tanomi oki tsutsu."

This means that all visitors to the

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temple before they leave it pray to Buddha to lead them to Paradise, "Taisan-ji" in the song being a pun on the word "taisan" (leaving).

It is 18 "cho" from this place to the next temple.

No. 57. Yawata-Eifuku-ji, at Yawata, Sebe-mura, Ochi-gori, Iyo Province.

There are a Buddhist temple and a Shinto shrine in the same grounds as a result of the mixture of Shintoism and Buddhism in the pre-Meiji Restoration days, the former or Hachiman being dedicated to the spirit of the Emperor Ojin and the latter, Eifuku-ji, having Amitabha as the main Buddist-image. The Hachiman Shrine was built by Chikatsune Kôno, a local powerful lord, at the order of Minamoto-no-Yoriyoshi, who was the governor of the locality. The pilgrim's song of the temple is

"Kono-yo niwa
Yumiya wo mamoru
Yawata nari
Raise wa hito wo
Suku-u midabutsu."

This means that in this world, Hachiman, or the Emperor Ojin, is the guardian of chivalry, and in the future world, Amitabha relieves all creatures.

It is 20 "cho" from this place to the next temple.

No. 58. Sarei-zan at Bessho, Sebe-mura, Ochi-gori, Iyo Province.

This temple is actually called Sen-yu-ji. Its main Buddha is the Senju-Kannon (the Thousand hands Goddess of Mercy). Its pilgrim's song is

"Tachiyori te
Sarei no dô ni
Yasumitsutsu
Rokuji wo tonaye
Kyo wo yomu beshi."

This means that those visiting this locality should visit this temple and pray to Amitabha ("rokuji 南無阿彌陀佛" meaning namo'mitabhaya Buddhaya) and recite sutra.

It is 1 "ri" from this place to the next temple.

No. 59. Kokubun-ji at Sakurai-mura, Ochi-gori, Iyo Province.

The main Buddhist-image of this temple is Bhechadjaguru, which was made by Priest Gyoki. It was formerly called Konkomyo-ji. At first, it was the most magnificent of the temples of this name in the country, but it was destroyed by fire in the reign of the Emperor Ichijo. It was re-built several times, until it was totally lost by fire caused by a war in the Tensho era. For a time, not even ruins remained. The present building was erected in the thirteenth year of Kansei. There are 11 foundation stones left of the original edifice. Its pilgrim's song is

"Shugo no tame.
Totemo agamuru
Kokubun-ji
Iyo iyo megumu
Yakushi nari keri."

This means that Kokubun-ji is revered for guarding the nation, and its Bhechadjaguru is more and more a blessing.

It is 6 "ri" from this place to the next temple.

No. 60. Yokomine-ji Chishiyama-mura, Sufu-gori, Iyo Province.

The main Buddhist-image of this temple is Mahavairocana, who is seated, 3 feet 3 inches in height. The temple is in the middle of the Ishizuchi Mountain and stands on a foundation of stones built in a perilous spot. This mountain is 6,400 feet above sea level, and has at the summit the Ishituchihiko Shrine. When Shintoism and Buddhism were separated

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after the Meiji Restoration, Yokomine-ji was removed to the present place from the summit, where it stood with the shrine. The mountain is very precipitous and is climbed by means of three chains, which are 762 feet in total length. The summit is formed of rocks. The shrine is built of copper. It is 2 feet 4.6 inches in frontage and 1 feet 9 inches in depth. There is a steep cliff called "onozoki" about one "cho" from the rear of the summit, which is always covered by fog, so much so that no one can look into its depth. In this mountain is situated the Kanmuri Fall, which is 1,300 feet in height and 300 feet in width. The fall is divided at the top, but the water meets before reaching the bottom. It is not frequented, as it is very hard to reach.

The pilgrim's song of the temple is

"Tate-yoko ni
Mine ya yamabe ni
Tera tachi te
Amaneku hito wo
Suku-u mono kana."

This means that there are a shrine and a temple on the summit and side of the mountain for the relief of mankind.

It is 3 "ri" from this place to the next temple.

No. 61. Koön-ji at Komatsu-mura, Sufu-gori, Iyo Province.

The main Buddhist-image of this temple is Mahavairocana. Its pilgrim's song is

"Nochi-no-yo wo
Osoruru hito wa
Koön-ji
Tomete tomaranu
Shiraito no taki."

This means that those who are afraid of the future world, should come to Koön-ji, whence leads the road to Paradise without a stop just as the Shirataki water in the temple grounds never ceases to flow.

It is 8 "cho" from this place to the next temple.

No. 62. Ichinomiya at Shinyashiki, Chitariyama mura, Sufu-gori, Iyo Province.

This temple is in reality called Hoju-ji, but it is popularly known as Ichinomiya for the reason that before the Meiji Restoration, the temple was in the same building with the Ichinomiya (the First Shinto Shrine), which was the largest of the Shinto shrines in Iyo Province.

The pilgrim's song of this temple is

"Samidare no
Oto ni idetaru
Tamanoi wa
Shiratsuyu naru ya
Ichinomiya-gawa."

This means that a spring flowing after early summer rain, clean and beautiful as dew, at last becomes the Ichinomiya River. The dew symbolises the omnipresent grace of Buddha. The Ichinomiya River flows near the temple. It is also called the Soja-gawa, Soja meaning Ichinomiya.

It is 7 "ri" from this place to the next temple.

No. 63. Kissho-ji at Himi-mura, Nii-gori, Iyo Province.

The main Buddhist-image of this temple is Vaiseramana (the God of Treasure). Its pilgrim's song is

"Mi-no-naka no
Ashiki wo harai
Uchi sutete
Mina kissho wo
Nozomi inoreyo."

This means that visitors to this temple should pray to Buddha for the purification of themselves and for luckiness.

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It is one "ri" from this place to the next temple.

No. 64. Mayegami-ji at Kamibe-mura, Nii-gori, Iyo Province.

The main Buddhist-image of this temple is Amitabha. It is the tradition that Shakunen, a high priest, once resided in this temple. It stands on a mountain summit. There are many cherry trees in the grounds, which make its view very fine in the spring. Its pilgrim's song is

"Maye wa kami
Ushiro wa hotoke
Gokuraku no
Yorozu no tsumi wo
Kudaku ishizuchi."

This means that the God (Ishizuchi-gongen dedicated in the same place) in the front and the Buddha at the rear crush sin with a stone-hammer ("ishizuchi"), a pun on "Ishizuchi-gongen. It is 10 "ri" from here to the next temple.

No. 65. Sankaku-ji at Kaneda-mura, Uma-gori, Iyo Province.

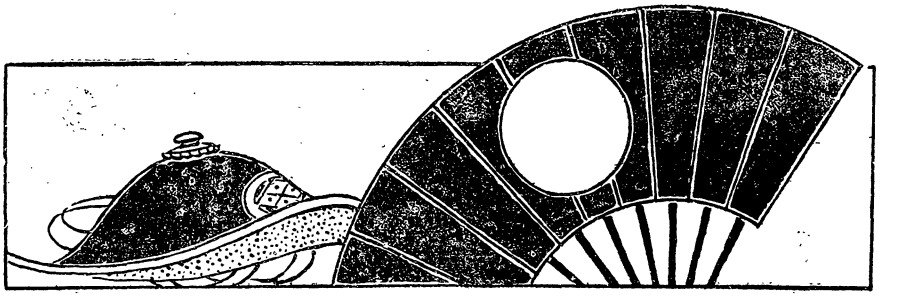
The chief Buddhist-image of this temple is "Juichimen-Kwannon" (the Goddess of Mercy). The temple is two-storyed and elegant, standing in a garden. Its pilgrim's song is

"Osoroshi ya
Mitsu no kado nimo
Naru naraba
Kokoro wo maroku
Mida wo nenze yo!"

This means how dreadful to become a devil in shape with triangle (Sankakuji means Temple of Triangle), and we must pray to Buddha to be perfect and always peaceful.

It is 5 "ri" from this place to the next temple, Unpenji.

These 25 temples are in the Province of Iyo, and the remainder, to No. 88, are in the Province of Sanuki, visiting which ends the pilgrimage to the eighty-eight places.



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The Late H. I. H. Prince Fushimi

The Late H. I. H. Princess Dowager Arisugawa

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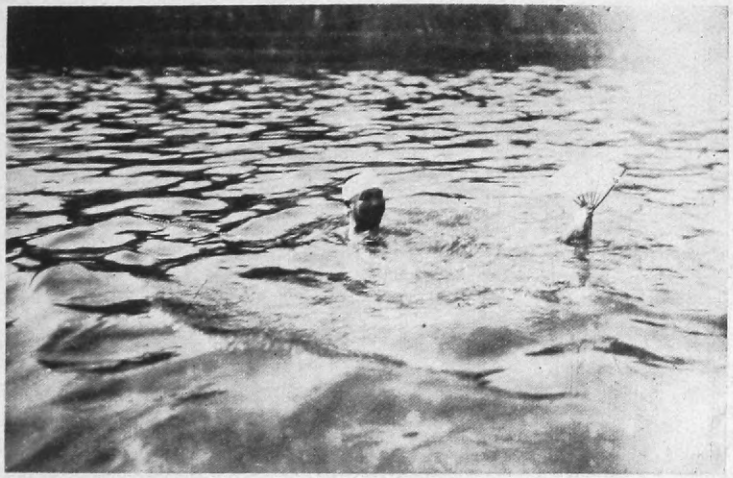
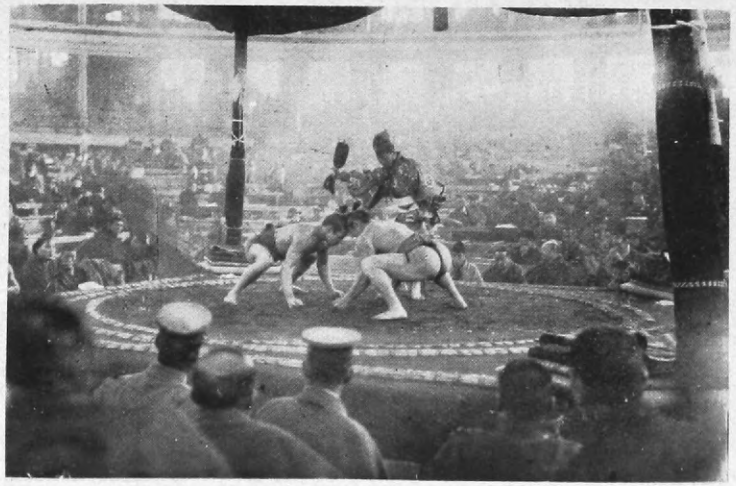
Skiing at Takata, Echigo

"Noh" dancer ready for the stage



Swimming in the Sumida River, Tokyo, in winter



Wrestling match in the Kokugikan, Tokyo

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THE LATE PRINCE FUSHIMI

H.I.H. Prince Sadanaru Fushimi died of apolexy in his Choshi villa at 9.05 p.m. on February 4, 1923.

The Prince was the oldest of all the Imperial Princes and was very highly respected by the people, who profoundly regret his demise.

The Prince was born in Kyoto on April 28 of the fifth year of Ansei (1858 A.D.) He became Prince in 1871, and was appointed Lieutenant in 1875, when he was decorated with the First Class Order. He took part in the Civil War of 1877. In August, 1878, he was promoted to Captain and appointed to a position in the Military Staff Office. He was promoted to Major in 1881 and to Lieutenant-Colonel in November, 1884. In 1886, he made a tour of Europe, and received the Grand Order of the Chrysanthemum. Later, he was promoted to Major-General.

In the Japan-China War of 1894, he went to the front as Commander of the Fourth Division, and distinguished himself in the Battle of Kinchow. In 1897, he attended, as the Japanese Imperial representative, the Coronation of the Russian Emperor, and upon his return to Japan in 1899, he was promoted to Lieutenant-General. He was appointed Commander of the 10th Division and then of the 1st Division. In the Japan-Russia War, he served meritoriously as Commander of a Division besieging Port Arthur, and was promoted to General. Later, he was appointed Military Councillor and attended to the Office of the Keeper of the Privy Seal. In January, 1915, he was appointed to the Board of Field-Marshals and Fleet Admirals and was the Chief Commissioner of the last Coronation. In 1916, he received the highest order of Japan. At the time of his death, he was a Military Councillor, President of the Saisei-kai President of the Meiji Shrine Erection Bureau, etc.

The prince was at the head of the Imperial Princes, except the Emperor's sons, after the demise of Prince Arisugawa, Prince Komatsu and Prince Kitashirakawa, and was highly trusted by the Emperor Meiji and the present Emperor. He was always most thoughtful of the affairs of the Imperial House and took particular responsibility for them. All important affairs of the Imperial Court were first submitted for the consideration of the Prince, while they were discussed with the Elder Statesmen through the Minister of the Imperial Household.

The Prince was greatly interested in the education of the young Princes and gave his opinions to the high officials of the Department of the Imperial Household. It was at the initiative of the Prince that a lecture meeting is held monthly for the Imperial Family.

As a warrior, his high ability was shown in the Japan-Russia War, in which he partook as Commander of the First Division. In the battle of Nansan, he stood unconcealed on a hill on the first line. When asked to retire by the chief staff officer, he feared that his retirement

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would ill affect the spirit of the whole army; and did not step back until the battle was over.

At another time during the war, he was taking a rest with other officers, when shells fell frequently in the neighbourhood. The younger officers were somewhat agitated, but the Prince stood with perfect composure, laughing at the timidity of the Russians in firing so much in fear of the Japanese.

His valour and resoluteness aroused much admiration in the Japanese armies. This character was perhaps cultivated by his very strict military education received early in the Meiji era as a student in the Military Preparatory School.

While he was so courageous, he proved himself a man of gentle spirit and full of kindness. About ten days after the fall of Nansan, he visited the Field Hospital in Kinchow. He met there a private, who had lost his eyes by an enemy shell. He grasped the soldier's hand tightly and said to him. "How is your wound? Keep up your spirits. Your wound is an honourable one." He also asked the wounded man what he wanted. The blind man, who did not know who was speaking to him, replied, not too politely that he wanted water. The Prince readily got a cup of water from the surgeon, putting it himself to the private's mouth.

From the manner of speech of the visitor and of others in the room, the soldier guessed him to be a man of high rank and inquired respectfully who he was. He was answered that he was the Commander. The man was greatly astonished and deeply moved by the affection and kindness of the Prince, whom he thanked heartily, in tears. The Prince is said to have also personally given a cigaret to him.

The story of this episode was immediately circulated with joy on the battlefield, and it illustrates how the late Prince Fushimi was democratic and kindhearted.

In the course of the Japan-Russia War, an international fair was held in St. Louis, and the late Prince visited it as a national guest at the invitation of President Roosevelt. He left Japan at the end of October, 1904 and came back in January, 1905, when the war was nearly at its height. On his tour, he visited various places in America, where his democratic manner created a good impression among the American people. He most successfully carried out his peaceful mission.

His tastes were purely Japanese. All the articles he was fond of were Japanese and he preferred to reside in a Japanese house rather than a foreign style building. On getting up, he put on a Japanese "haori" and "hakama," and took care of the flowers and potted-plants in his garden. He trained himself in horsemanship in his yard in all seasons of the year. Besides plant rearing and horse-riding, he was greatly interested in Japanese and Chinese books of literature, military science and Confucianism, composing Japanese "uta," in calligraphy, and in playing "go."

In "go" playing, an interesting episode is told. He was quite skilful at "go" which he learned from a leading lady expert, F. Kita. He always played with her in a bold, energetic manner. The games were fair and decided so quickly that about two games were played in an hour.

In his Choshi villa, the late Prince always played "go" with local fine-spirited fellows till late at night. When he won, he never said that he had won, but that he was lucky. He was very

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modest, though he was a good hand at "go." He loved cheerful people honest and inflexible, and his pet aversion was a flatterer. Once, he played "go" with a resident of Choshi, who allowed himself purposely to be defeated. The shrewd Prince saw this at once and refused to see him again. Those who played with him boldly to the best of their ability, found favour with him. How much the Prince liked the company of simple and honest persons and how affectionate he was to those under him may be seen from the following story.

An old man of 73 years, called Kase, resides in retirement not far from the Choshi villa of the Prince, who favoured him for over ten years. This old man was first employed as a night-watchman at the villa, when it was erected in 1904. His simple and honest character greatly pleased the Prince, who always talked with him whenever he was at his villa in the subsequent 19 years. Being originally a fisherman, Kase could not sit straight, but cross-legged, which is thought to be the rudest form of sitting before a noble man. The kind Prince always allowed him to sit in this way, as he was aware of his inability to sit correctly. As he was possessed of no means, the Prince leased him 80 "tsubo" of land free for ever, to enable him to easily support himself. Once after he had been absent from the villa for a week, he was sent for by the Prince, who listened with pleasure to his plain talk about Choshi and the vicinity. The old man was shocked and saddened at the demise of his benefactor.

The state funeral of Prince Fushimi took place quietly on February 14.

On the night of the 13th, a watch was held in the hall of the Kioi-cho mansion of the Prince where his body was laid. There were present H.I.H. Admiral Prince Hiroyasu Fushimi, the chief mourner, H.I.H. Princess Tsuneko Fushimi, H.I.H. Princes Hiroyoshi and Hironobu, grandsons of the late Prince, and other members of the Imperial family. H.I.H. Princess Toshiko, the consort of the late Prince, was sick and could not leave her bed, on which she sat through the night so as to partake in the watch.

Lieutenant-General Hoshino and other military officers, who served under the late Prince, when he was Commander of the First Division, were also among those attending the ceremony. H.I.M. the Emperor sent a letter of condolence.

On the 14th, the coffin on a gun carriage drawn by soldiers of the Fourth Regiment of the Guards Division quietly left the mansion, followed by H.I.H. Admiral Prince Fushimi, the chief mourner, and others.

The coffin arrived at the Toshimagaoka Cemetery, Koishikwa, at 10.30 a.m., where it was buried after a religious service in the Shinto style. The interment was made at the State's expense in recognition of the Prince's distinguished services to the State; and on the funeral day, court business as well as singing, dancing and music were suspended, and the schools were closed.

The Japanese Imperial princes having the title of "shin-no" are the highest of the Imperial Blood all other princes being termed "oh." Until some years ago, there were four "shin-no" princes namely, Chichibu-no-miya, Fushimhi-no-miya, Kan-in-no-miya and Higasi-Fushimi-no-miya, of whom, Higashi-Fushimi-no-miya passed away recently, followed now by Fushimi-no-miya.

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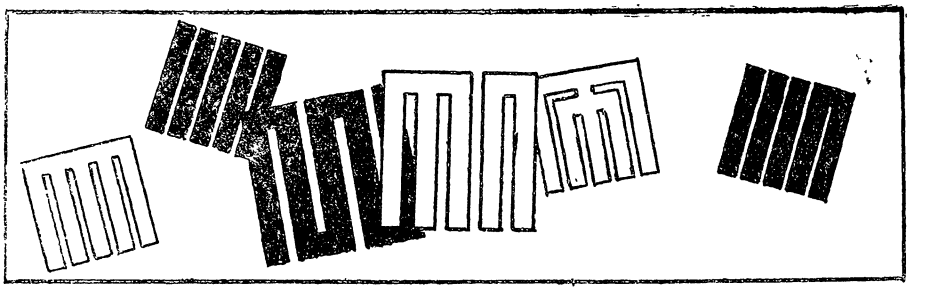
The deceased Prince is to be succeeded by Hiroyasu-oh, his first son. He is 49 years of age and is an Admiral.

Hiroyoshi-oh, one of the grandsons of the deceased Prince and the first son of Hiroyasu-oh, resides in Kure with his consort. He is 27 years of age. There is another grandson called Hironobu-oh. The deceased Prince had two daughters, younger sisters of Hiroyasu-oh, his successor.

The demise of Prince Fushimi is considered a great national loss at the present moment, for his democratic and kindly attitude made him beloved by all and tempered greatly the popular spirit, which would otherwise have been irritated by the class struggle.

Every year he invited the business men to a banquet. He was approachable to an extent never seen among the Princes before him. We regret most profoundly the loss of this Imperial Prince of the people.



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CHRISTIAN PRESS IN JAPAN

ONCE a month, according to a review in the *Japan Advertiser*, the Kyokai-jihoh publishes a supplement entitled "The Scriptural Life." Its articles address themselves to the practical religious life of the Christian. The titles of a current number are: "An Evening Hymn," "Jesus as a Man of Prayer," "A Tragedy Discovered by Social Workers at Nippori," "The Turtle's Daughter—Japan's Helen Keller." A woman, writing under the name of "Sakai," thus describes the life of the unfortunate Miss Umeko Ishimoto:

Last year I called on the "Turtle's Daughter," Miss Umeko Ishimoto of Yokohama. She was just as unfortunate in her disabilities as Helen Keller. Her hands and feet were absolutely useless and she was able to move only her neck and head. Due to the assiduous endeavors of those who cared for her she developed the muscles of her neck, face, and lips to such an extent that the mouth served the purpose of hands.

Umeko was born in Yokohama on 1884. So far as facial appearance was concerned she had nothing to be ashamed of, but she was confined to her bed and able to move only her head, hence people nicknamed her "The Turtle's Daughter." In 1893, when Umeko was ten years of age, she lost both her parents in an epidemic. She was then taken to the Municipal Poor House, where she passed a lonely existence.

In 1904 Mr. Takejiro Yoshino became interested in her case and brought her to his own home, Mr. Yoshino was caring for 17 orphans. Especially towards Umeko were both he and his wife so kind and thoughtful that Umeko came to love them deeply, calling them father and mother. Here for the first time she tasted the warmth of human kindness and began to experience some joy in human life. She was quite like another person. The Yoshinos, were members of the Methodist Church, and the Christians in the church took turns in calling on her giving her kindly consolation. So she became a zealous Christian. When I went to call on her, she did not rail at the Providence that so ordered that from birth she should live a life of complete helplessness.

Umeko was unable to do her share of the work about the home. She made good use of her time in gaining an intimate knowledge of her Bible and Hymn Book.

As soon as the Yoshinos took Umeko into her home, they began to teach her the Japanese alphabet. At first it appeared to be a very painful task, but after learning 48 characters at one sitting she became exceedingly enthusiastic over her new accomplishment and made very rapid progress. Mr. Yoshino taught her to write by holding a brush in her mouth and soon she could write as well as the average person.

By the side of Umeko's bed there were always arranged a doll, flowers, her Bible and hymn book, as well as various other things she needed. When she

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wanted to open a book, she did so very easily to any page with the aid of a hairpin.

The Yoshinos taught her various other accomplishments for the purpose of developing the functions of her mouth. She could fold paper into various shapes, storks, boxes and such like. I had her fold two paper storks. Holding down the paper with a pair of forceps she creased the paper with a hairpin and cut off a piece about five bu (a little more than one half an inch) square and skillfully with the hairpin folded it into the shape of a stork only two bu in size, smaller than ever a person with hands could do.

By her head was a doll three or four sun (inch) in height dressed in beautiful kimono, which it appears, were all made by the mouth of Umeko without the aid of any person's hands. I did not see Umeko sew anything, but I did see her thread a needle with remarkable ease. According to the Yoshinos if you gave Umeko some cotton cloth, needle and thread, she would be happy by herself sewing the whole day long. Most of the articles she made were little money purses.

She noticed one day that the boys' hair needed attention and asked for a razer. The Yoshino gave her a razor and after propping her up one of the boys kneeled down low by her side and she successfully shaved him. Of course, it took rather a long time, but they were surprised at the fine and careful shaving she was able to do.

Due to certain considerations, towards the last of her life, Umeko was transferred from the care of the Yoshinos to the home of a certain foreigner, and finally to the Municipal Poor House, where after a lonely year she passed out of this life in 1921.

* * *

An informal meeting of the organization committee for the National Christian Council who reside in Tokyo was held at the Y. M. C. A. headquarters on November 24.

Subject to the approval of the entire committee, it was decided that, for the present, the minor budget, of ¥15,000 a year, should be adopted;

That half of this should come from foreign and half from Japanese sources;

That in distributing this amount among the constituent bodies, payment should be made by the Japanese churches at the rate of ¥150 a year, and by the missions at the rate of ¥220 a year, for each representative, except that it should be only ¥100 for the Society of Friends, the Omi Mission, and the Swedish Alliance.

An inquiry having been received from the Finish Lutheran Mission as to why that Mission had been omitted from the list of organizations eligible to membership, it was decided to reply that there were vacancies, and that an application would be welcomed.

To the inquiry of Mr. Montgomery, of Formosa, whether the native Formosan church could send delegates, it was decided to reply that this question must be answered by the Council itself, after organization has been effected.

The following is the list of organizations that have, thus far, definitely agreed to join the National Christian Council, although informal assurances of such action have come from a number of others:

The Students' Christian Union of Japan, the Woman's Christian Temperance Union, the Church of Christ in Japan

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(Nihon Kirisuto Kyokwai—Presbyterian and Reformed—Japanese church only), The Kumiai Kyokwai (Congregational, Japanese church only), The American Christian Convention, The United Brethren (Doh Boh Kyokwai), the United Christian Missionary Society, the Canadian Methodists and the Reformed Church in the United States.

It shows that so far nine organizations out of a possible 34 or 35 have formally promised to join. The total votes represented would be 31 or 32 out of 85 in the original plan.

One hundred fifty yen a year is to be paid for each Japanese delegate, and ¥220 for each foreigner. That does not look like racial equality. It bears a suspicious resemblance to the very objectionable practice of certain jinrikisha men and other unprincipled parties in charging a foreigner from 50 to a 100 per cent more for the same service that is collected from Japanese. Some years ago the writer traveled on a small steamer, where they said quite unblushingly: "The fare is one yen for a Japanese and ¥1.50 for a foreigner."

An anonymous layman contributes to the Kirisuto Kyo Sekai a criticism of the titles to the four gospels, as given in the Japanese translation. He says in part:

When I open the Bible and read the four gospels I feel much regret, and sometimes no little annoyance, at the titles, "Matai Den," "Mako Den," etc., and think the use of the word "Den" in this connection very unsuitable. If one understands the word in its ordinary sense, he must get the impression that he is about to read a "Life of Matthew," or a "Life of Mark," etc. The original meaning is much perverted in the Japanese rendering.

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FROM THE JAPANESE PRESS

A New Tokyo

The Government of great cities now is as important as the Government of great nations in the past. The expense is as great, the problems are as complex and the interests safeguarded by good Government are as vital, in cities now as in nations in the centuries gone by. The budget required for the Government of New York City annually amounts to something like $250,000,000.

We are not familiar with the policy Mayor Goto proposes to carry out for the improvement of Tokyo. He may not have in mind as yet any definite plans for administrative and other improvements. But he is aware that a problem awaits solution through the rapid growth of this great metropolis. He has set himself to face the problem and to make some sort of a contribution looking toward the solution.

Tokyo is passing through phases of development as rapidly as any modern city. Not more than five years ago, one could see nowhere in Tokyo traffic police men at street crossings. But at the present time, numerous traffic centers require the constant presence of traffic police. Rapid changes call for constant revision of methods in the Government of a great city, if Government is to be in any sense effective. American cities are nicknamed. New York City is called Gotham; Los Angeles, the City of Angels; Boston, the Hub, and Chicago, the Windy City. Tokyo bears no such sobriquet though it might well be called the City of Cherry Blossoms and Muddy Streets. Nowhere can more salubrious days be found than in Tokyo—over head. But often when the sun shines brightest, after rains or snows have fallen, one is compelled to wade through mud and slush up to the ankles and this in the Capital city of the Empire.

In neighborhood districts, where vehicles do not damage the streets, mud is as annoying as in the downtown districts. This disagreeable aspect of Tokyo might easily be removed through the adoption of a sound method of taxation. Street improvement is a question of taxation. The cost of paving is much less in Japan, owing to the abundance of suitable material, than in many other cities of the world.

Tokyo is a delightful place in which to live, and possesses many advantages. The things that annoy are capable of being removed by more effective administrative methods and the introduction of improvements required by the rapid expansion and complex development of this metropolis at the heart of the Empire of Japan.—*Japan Times.*

Japan Economic Federation

The Japan Economic Association was organized some time ago as a semi-official advisory organ to investigate various economic problems connected with the progress and development of national industries and to consider measures for the realization of the same. It is noteworthy that the new organization, is organized purely of capitalists and that it is going to urge upon the Government the execution of its decisions by means of the collective force of the privileged class. In the prospectus of the association is a list of various important problems which the association proposes to investigate and which include such questions as the regulation of prices, the reform of the taxation system, the revision of industrial regulations and various labor problems. We cannot but fear that it may come to concentrate its efforts upon counter measures to cope with the labor movement.

The establishment of the Japan Economic Federation recalls the Federation of British Industry, a very influential organ representing the interests of over 16,000

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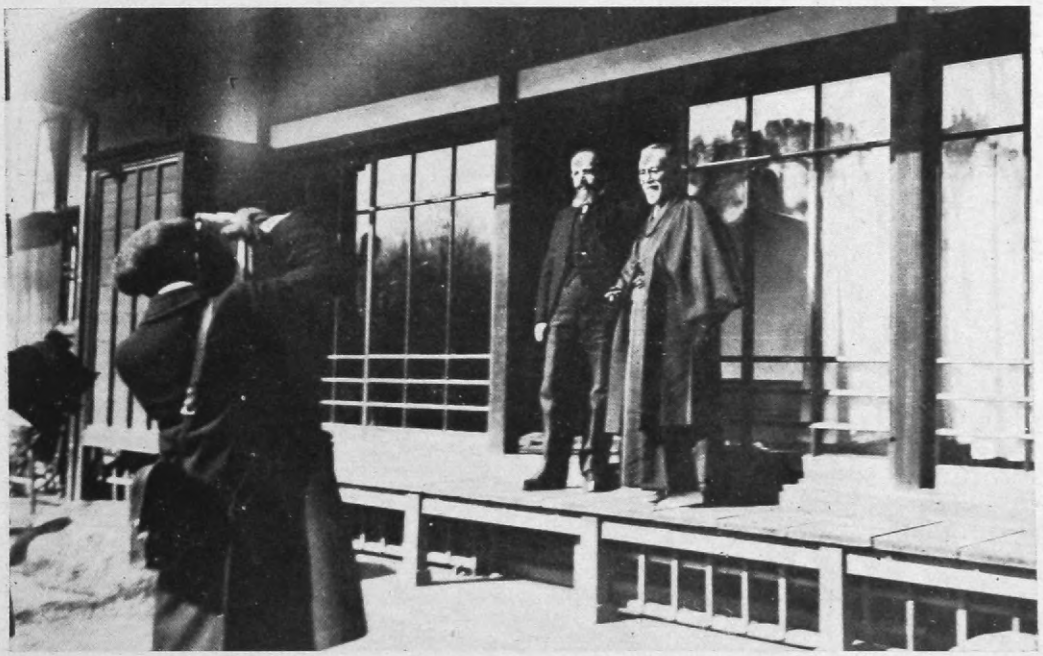
H. E. Charles B. Warren, the American Ambassador, and Mrs, Warren leave Japan for their native land



Viscount Goto and Mr. Joffe at the Mayor's residence, Tokyo

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The French Ambassador H. E. Paul Claudel had a conference at the French Embassy, Tokyo, about his play "Woman and Shadow," with well known Japanese actors who appeared in it at the Imperial Theater. At extreme right: Utayemon Nakamura, famous actor of Kabuki; seated center front, his heir, Fukusuke Nakamura; behind him Mme. Claudel; behind her slightly to right Koshiro Matsumoto, star actor of the Imperial Theater; second next to left, Marquis Komura; seated in front of him, M. Claudel

"Go", a Japanese game

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British capitalists, organized to compete with and defend the interests of the capitalists against the postbellum growth of labor. The professed object of the Federation of British Industry was the advancement of British industries after the war, urging the necessity of strong national combination and patriotic zeal for attaining the revival and further development of national industries. What it actually did was to start an anti-labor movement and its results have merely enhanced the hostile sentiments of the labor classes. The striking resemblance between the two associations is eloquent.

We are particularly concerned about the attitude of the Japan Economic Association, which is apparently the elements that constitute going to press and urging the Government to adopt its measures and resolutions. The greatest defect of the political system obtaining in this country is that every election costs an immense amount to political parties. Political parties do not produce any wealth themselves, and have no other recourse than to requisition election campaign funds from large concerns or influential individual capitalists by promising them some special privilege or other remuneration under the influence of political power. Herein lies the origin of the connection between political parties, Government and capitalists, which begats in its turn the evil of the socalled financial bureaucrats. The Japanese nation is fully aware of the evil of the military clique, but is still unaware of the evil of the financial clique, which takes far deeper root and is more fearful than the evil of the former. We fear that the result of the work of the association may eventually be the formation of a strong financial clique and a consequent menace to the solution of labor problems and an unavoidable collision between capital and labor. —*Japan Times.*

Trade with China

Japan's trade with China in 1922 resulted in an excess of exports amounting to ¥147,200,000, and the figures for exports and imports being ¥330,425,000 and ¥183,333,000 respectively. A comparison with the preceding year shows a gain of ¥43,198,000 in exports, but a decline of ¥8,340,000 in imports, so that the excess of exports for last year indicates a gain of ¥43,198,000 over the previous year. The volume of exports to South, North, and Central China and Manchuria increased all around. The decrease of imports was also general.

Of 21 principal goods exported from Japan to China, the increase was particularly notable in cotton yarn which increased to ¥58,018,000 from ¥43,291,000 of 1921 followed by cotton cloth, refined sugar and insulated wire, which increased by ¥8,075,000; ¥5,796,000; and ¥5,404,000 respectively. Machinery and parts thereof, soaps and seven other exports also showed more or less increase, though copper, coal, silk piece goods and four other principal imports declined. On the import side, beans showed an increase of ¥3,354,000, iron, inclusive of all kinds, an increase of ¥1,949,000, several other items also showing increases. The total value of the imports reveals a decrease of ¥8,305,000 compared with the previous year, owing to the decrease of ¥3,541,000 in raw materials for oil making, ¥2,468,000 in leather, ¥1,926,000 in coal, ¥1,136,000 in wild silk yarn and decreases in many other items.

Silver quotations for last year, compared with the previous year, presented some improvement, but the extent of improvement was not so great as to favor exports to China. Britain's export trade with China during the first 10 months of last year totalled £18,818,000, as against £19,581,000 of the previous year. American export trade with China for the same period last year fell off to $71,478,000 from $75,770,000 the previous year. Germany is actively carrying on a keen commercial campaign in the Chinese market with a view to recovering her lost market in China. France and Belgium are also striving for the recovery and development of the market for their merchandise in China. The decline of British and American exports to China cannot be considered as having constituted a cause of the increase of our exports to China last year. Owing to the far-reaching effect of the financial depression of the spring of 1920, our export trade with China was by far in-

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ferior to that of Britain and America throughout 1920 and 1921.

The principal reason for the increase of our export to China, last year, must be attributed to the gradual improvement of the financial condition in China; a proof attesting to a gradual return of better feeling and a sure sign of the sound development of the economic situation in China. The goods accumulating in the Chinese market have been gradually digested and a fresh demand has arisen for new stocks. China must, first of all, look to the supply from this country. The gradual depreciation of prices in this country has largely contributed to the improvement of our export trade to that country. The price of commodities in this country, as a whole, is still on a high level, but, compared with two years ago, the figures for all lines have decidedly fallen off. For instance, the price of cotton yarn, forming one of the important exports to China, was quoted at ¥285 maximum last year against ¥340 maximum for 1921. Japanese merchants interested in Chinese trade are urged to seriously reflect on the situation and endeavor to recover and develop the market in China.—*Japan Times.*

Raw Silk

It is deplorable that much complaint is heard about the raw silk sent to America recently. The cause of the trouble is the unevenness of the export of raw silk and the number of its grades. Japanese raw silk is a principal world commodity and makes up 70 per cent of the world output. Japan being the principal supplier, the export of the article will not quickly decline, but unless the manufacturers ane exporters take real notice of the criticism and improve the quality accordingly the export will naturally decline.

The export of raw silk has been on the increase year after year, and last year totalled 345,000 bales as against 200,000 bales for 1913, 40 per cent of the total volume of exports. Japanese raw silk is exported from this country at the rate of 90 per cent to America and 10 per cent to Europe, and constitutes the main item of the American industry. It is, however, a mistake to consider that the market for Japanese raw silk in America will never decline. The development of the artificial silk industry and the increased output of raw silk in China must be taken into account. The consumption of artificial silk in America is gradually increasing, totalling 5,920,000 lbs in 1918, 18,660,000 lbs in 1921 and about 30,000,000 lbs in 1922. It is natural that the consumption of artificial silk should increase since it is much cheaper than natural silk, and the Japanese manufacturers must be prepared for it.—*Nichinichi.*

Brave Ambassador Hanihara

Highly pleasing and encouraging it is to Japanese to learn that Mr. Hanihara, the new Ambassador to Washington, has stated that Japan did not want to send more emigrants to America but wanted to have equal treatment given to the Japanese residing in America. Japan has been and is faithfully observing the Gentlemen's Agreement, which she is determined to follow strictly to the letter, but Japan must request America to accord the Japanese residents in America fair treatment as given other nationals—a reasonable request which America can not refuse if she is sincere and fair.

This is what we wished the new Ambassador to do. We trust in his ability and tact, which combined with his great popularity among the American officials and public, will prove equal to the task of removing all discrimination against the Japanese residents in America. This, will go a long way in bettering the sentiments between the two peoples.

Envoy To Turkey

It is reported that the Government has the intention of sending an ambassador to Turkey.

The establishment of diplomatic relations with Turkey has been a pending question for years, and at the time of the visit of the late Prince Fushimi to Europe years ago the advisability of stationing an ambassador in Constantinople was discussed. Turkey was also desirous of entering into diplomatic relations with Japan. The question has been neglected since, but in 1920 Japan participated in the conclusion of the Sevrès Treaty, and upon the establishment of Allies' Com

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mission for the control of the Straits, two Japanese were appointed members of the commission while Turkey had a single member. At the same time Japan stationed a diplomatic representative in Constantinople. And Japan being required to participate in the Supreme and Ambassadors conferences in Europe as a leading member of the League of Nations, Baron Hayashi, the Ambassador to London, took part in the Lausanne conference and played an important rôle. An ambassador to Turkey is most necessary. We understand that Kumataro Honda, the Minister to Vienna, is likely to be accredited to Turkey. Mr. Honda is an able diplomat, and though he may not be glad of the transfer he promises to be the right man in the right post.

The Government must be fully prepared not to impair the prestige of the country, since the policy of coming into closer touch with European questions is in sharp contrast to the American policy of seceding from Continental questions. Japan should try to co-operate with the Powers for the maintenance of the peace of the world, but in so doing Japan should maintain a fair attitude, always espouse the righteous cause and stand for justice and humanity. She should be cautious not to be used by other countries for their selfish gains for in that case the proposed measure will simply bring disadvantages to the country.—*Asahi.*

Soviet Far East Policy

On the day of his arrival in Japan M. Joffe told our representative that Russia would give concessions to Japan mostly in Saghalien. On the other hand, the Soviet Government has granted the lease of oil-fields in Saghalien to an American company.

The Far Eastern policy of the Soviet has been and is to set Japan and America against each other. It was to "make the two quarrel and have them under control," as a Russian saying has it. And for this object Russia placed two apples of disaccord between Japan and America. The one was Kamchatka and the other North Saghalien. The former being too far north, both Japan and America have not been eager to make a contest. The Sinclair Oil Corporation, however, will have to be counted with for it is an influential corporation. We do not know if the American concession is effective or not, or how far we can trust the statement made by M. Joffe. So much, however, is certain that Russia is trying to catch two fishes at the same time. If Japan sticks to the policy of military occupation of Saghalien she will play into the hands of Russia and lose ultimately.

The American way is more skillful, while Japan always loses by expeditions and occupations. A Russian paper says that the Japanese forces in evacuating Nikolaievsk left newly constructed buildings to the value of about ¥3,000,000, fuel and hay valued at ¥150,000, and about ¥30,000 worth of furniture, wheat and foodstuffs. A dispatch from the Rosta Agency says that Japan constructed a narrow guage railway of 69 versts in the interior of North Saghalien. If the Government acts stupidly, Japan will not only lose the money invested in favor of Russia but a third party might profit by it.—*Nichinichi.*

The Oil Concession

The lease of oil-fields in North Saghalien secured by the Sinclair Oil Corporation, which may be regarded as a branch of the Standard Oil Company, is a serious matter although its illegality cannot be doubted. The American concern has been making strenuous endeavor for years to secure oil concessions in Siberia, and it was in 1911 that a representative of the corporation entered into negotiations with Yurin, representative of the Chita administration, in Peking. North Saghalien is held by Japan as security for a settlement of the Nikolaievsk affair. Japan has not recognized the Soviet Government or the Chita administration, and consequently their jurisdiction does not extend to Saghalien. The lease of the oil-fields is, therefore, quite illegal. There is a rumor that Russia gave the oil concession to the American firm in the hope that it would cause friction between Japan and America and thereby precipitate the evacuation of Saghalien. If Russia really meant it, she is greatly mistaken. Japan will not get into serious trouble with America on account of the

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oil concession. In order that Japan and Russia may resume trade relations at an early date, Russia must first of all show sincerity towards Japan.—*Chugai Shogyo.*

Chinese Cotton Export

In spite of repeated protest by the Diplomatic Corps in Peking the Chinese Government has prohibited the export of Chinese cotton, taking effect from March 1. The action is a breach of faith and it will bring many disadvantages to China's finances. The prohibition is due to the recommendation made by the Chinese Cotton Spinners' Association in Shanghai at the end of last year on the ground that the sharp advance in the price of raw cotton has placed the cotton spinners in great difficulties and that it was due to the large export of raw cotton to Japan. During the month ending January 20, over 690,000 bales of raw cotton were exported from China, and if the thing was left as it was, they contended, the cotton spinning industry in China would be ruined.

It is true that the bulk of Chinese raw cotton exported from China is consumed in Japan. However, the total export to Japan does not exceed 1,000,000 piculs a year, and it is mostry used for spinning thick yarns being of crude quality. The Japanese cotton spinners do not depend on the supply from China, and they are taking in the material from China simply because it quotes cheaper than American and Indian cotton. Besides, half of the cotton spinning mills in China are owned by the Japanese, and consequently the embargo on the export of Chinese cotton does not inflict a serious blow to the Japanese. As to China, however, the embargo will simply benefit a small number of the cotton spinners and the nation on the whole will have to suffer.—*Jiji.*

Japan Fishing Rights

Of the questions pending between Japan and Russia the one having a material interest to this country is that of fishery rights, secured by Japan as the result of the Russo-Japanese war by way of reparation. Without the settlement of other questions between Japan and Russia, settlement of the fishery question alone is an impossibility, but after all vested rights must be duly protected.

If the Russian authorities are desirous of resuming trade relations with this country, they should take up the question at once with sincerity. Japanese engaged in the enterprise have had negotiations with the Russian authorities in Eastern Siberia, with unsatisfactory results. They have leaned that Russia means to allow the Japanese to carry on the fishery industry subject to the payment of compensation and to enable foreigners to take part in the enterprise. We hope that the Russian authorities will reconsider but if they refuse to enter into negotiations, Japan will have to take free action as in the preceding year.—*Chugai Shogyo.*

Ambassador To Turkey

The Foreign Minister has stated that the Government will probably send an ambassador to Turkey. The dispatch of an ambassador to Turkey will be attended with advantages and disadvantages and Japan may be involved in the trouble of the Near East, but in view of the fact that the Near Eastern questions have direct bearing on the Asian countries, it is advisable that Japan should have an ambassador in Turkey. In our opinion the dispatch of an ambassador to Turkey is of more importance than sending an envoy to the Papal Court, although the latter measure is also advisable. In order to extend the influence of the Japanese abroad it is most necessary for Japan to improve relations with the Catholics. It will have a salutary effect on the administration of the South Sea Islands and on the development of the Japanese in South America. On the other hand, the influence of the Moslems is mightier than that of the Catholics, and has a vital bearing on international political questions. The former Kaiser tried to profit by the influence of the Moslems, and the Soviet Government is trying to come into closer touch with the Moslems. The combination of the two would be a great menace to the world. For these reasons the dispatch of an ambassador to Turkey is most important, and we hope that the Government will promptly take the measure.—*Chugai Shogyo.*

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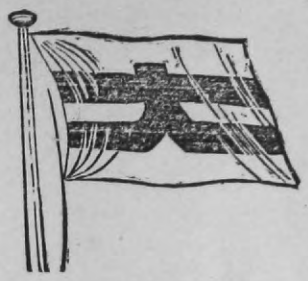

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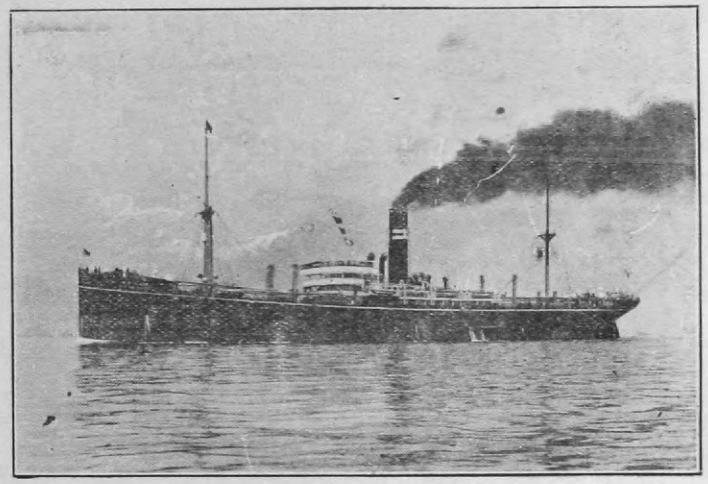

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